

HEERE BEGINNETH  
the Kalender of Sheepehards:

Newly Augmented and Cor-  
rected.







Heer beginneth the Prologue.

**T**his booke (gentle reader) was first corruptly printed in France, and after that at the cost and charges of Richard Pynson, newly translated and reprinted, although not so faithfully as the originall copie required. Wherefore it is once againe ouersene and perused, that the same may be at length correspondent to the authoys minde, and very profitable for the reader, because this booke doth teach many things that we be bound to learne and know one payne of euerylasting death. As the lawes of God sheweth how we may know to keepe his commaundements, & to knowe the remedies to withstand deadly sinne, there be many men and women thinketh him self wise, and knoweth and learneth many things, but that they be bound to learne and knowe, that they knowe not.

As first the x. commaundements of God, and the v. commaundementes of the Church, that euery creature that purpose to be saued, should learne and know and haue them as perfectly as their Father Moser, you people, howe wil you confesse you, and if ye breke any of the x. commaundements, and you know not them. Cruely there is but fewe that knoweth them, therefore ye that do not knowe them do your diligence to learne them, for ye be bound to learne them, as wel as to learne your Father Moser. For how can you keepe our Lords commaundementes and ye knowe them not. And ye be bounde to breake not one of them on payne of damnation, for and if thou breake one, thou breakest all. Offende the lawe in one point, and offend in all. For and thou breake one, thou dost not Gods bidding, for he biddeth thee breake none. And all that ye do in this world here, but if it be of God, or in God, or for God all is in vaine, you should not occupy your selfe in vayne matters, but in reading of good bookes, for vanitie engendereth vayne thoughtes, and destroyeth deuotion in man. What neede it you to studie on a thing that is nought? studie on your sinne, and what grace by God in you is wrought. Also in this booke is many mo matters, looke in the Table heer following.

A.ii.

The



**¶ The Table of the kalender of Sheepehearde.**

**¶ This is the table of this present booke, of the Sheperdes kalender, drawen out of Frenche into English, with many mo goodly edicions then be chaptered. put thereto.**

**¶** First the Prologue of the auctour, that sayth how euery man may liue thre score and fower teene yeres at the least, and they that dye befoze that terme, it is by euill gouernaunce, and by violence, or outrage of them selfe in their youth. Cap. primo.

**¶** The second Prologue of the great maister Sheperde, that proueth it true by good argument all that the first Sheepeheards sayth. Cap. ii.

**¶** Also a kalender with the figures, of euery Saint that is halowed in the yere, in the which in the figures, the houres, the moments and the newe mones. Cap. iii.

**¶** The table of the mouable feastes, with the compound manuell. Cap. iiii.

**¶** The table for to know and vnderstand euery day in what signe the mone is in. Chap. v.

**¶** Also in the figure of the eclipses of the Sunne and of the moone, the dayes houres and momentes. Chap. vi.

**¶** The trees and braunches of vertues, and of vices. Chap. vii.

**¶** The paynes of hell, and how that they be ordeined for euery deadly sinne which is shewed by figures. Cap. viii.

**¶** The garden and feeld of all vertues, that sheweth a man howe hee should know whether he be in the state of the grace of God or not. Cap. ix.

**¶** A notable declaration of the seauen principall petitions of the Vater noster, and also the Aue maria, of the thre Salutations, which the first made the Angell Gabriell. The second made saint Elizabeth. And the third maketh our mother holy Church. Cap. x.

**¶** Also the Creed in English of the twelue articles of our faith. Cap. xi.

**¶** Also the tenne commaundementes in English, and the siue commaundementes of the Church Catholike. Cap. xii.

**¶** Also a figure of a man in a Shippe, that sheweth the instablenesse of this transitory worlde. Cap. xiii.

**¶** Also to teach a man to knowe the feeld of vertues. Cap. xiiii.

**¶** Also a Shepheards ballad that sheweth his frailetye. Cap. xv.

**¶** Also a ballad of a woman Shepheard, that profiteth greatly. Cap. xvi.

**¶** Also a ballad of death that biddeth a man beware betime, Cap. xvii.

**¶** Also the tenne commaundementes of the deuill, and reward that they shall haue that keepeth them. Cap. xviii.

**¶** Another ballad that Saint John sheweth in the Apocalips of the blacke hores that death rydeth vpon. Cap. xix.

A ballad

- A ballad how princes and states should governe them. Cap. xx.  
 The trees and braunches of vertues, and vices, with the seauen vertues  
 against the seauen deadly sinnes. Chap. xxii.  
 Also a figure that sheweth howe the twelue signes raigne in mans body,  
 and which be good, and which be bad. Cap. xxiii.  
 A picture of the Physionomy of mans body, and sheweth in what parts the  
 seauen plannets hath domination in man. Cap. xxiiii.  
 And after the numbꝛe of the bones in mans body, foloweth a picture, that  
 sheweth of all the vaines in the body, & how to be let blud in them. Cap. xxv.  
 To know whether that a man be likely to be sicke or no, and to heale them  
 that be sicke. Cap. xxvi.  
 And also here sheweth of the replecion of euill humours, and also for to  
 cleanse them. Cap. xxvii.  
 Also how men should governe them the iiii. quarters in the yere. Ca. xxviii.  
 Also how men should doe when Physicke doth faile them, for health of bo-  
 dy and soule made in balad ryall. Cap. xxix.  
 Also to shew men what is good for the brayne, the eyen, the throte, the brest  
 the heart and stomake properly declared. Cap. xxx.  
 Also the contrary to shewe what is euil for the braine, the eyen, the throte,  
 the brest, the harte, and the stomacke folowing by and by. Cap. xxxi.  
 Also of the foure elements, and the similitude of the earth and howe euery  
 planet is one aboue another: and which be masculine and feminine. Ca. xxxii.  
 A craftie figure of the world, with the twelue signes going about, and also  
 of the mouings of the heauens with the planets. Cap. xxxiii.  
 Also the equinoctiall and the zodiake, which is in the ninth heauen, which  
 containeth the firmament and ail vnder with a picture of a spyre. Ca. xxxiiii.  
 Of Solstician or Sommer, and Solstition of winter, with a figure of the  
 zodiake. Cap. xxxv.  
 Of the rising and descending of the figures in the horyzon. Cap. xxxvi.  
 And also of the deuision of the earth, and the Regions, with a picture of  
 the mobile. Cap. xxxvii.  
 Of the variation that is in many habitations and Regions of the earth.  
 Capitulo. xxxviii.  
 Also the twelue starres fixed, that sheweth what shall happen vnto them  
 that be boꝛne vnder them. Cap. xxxix.  
 Also a figure of the 12. howets, as much in earth as in heauen. Cap. xl.  
 Also pictures of the vii. planets, to know what houre that they do raigne  
 the day and night, that telleth which be bad and which be good, and sheweth  
 how the children shalbe disposed that shalbe boꝛne vnder them. Cap. xli.  
 Also pictures of the foure complexions to shewe and knowe the condicion  
 of eche complexions, to knowe by a mans coloure what he is of any of all iiii.  
 and how he is disposed of nature. Cap. xlii.



Also here foloweth the iudgements of the mans face & body, as Aristotle wrote to king Alexander the condicions of man, and the properties in the visages of man, but by the grace of God, good condicions, grace, prayers, fastings and blessings these v. withstand vnkindly condicion. Cap. xlii.

Also a picture of the Domyawe, that sheweth a man to knowe every houre of the night what is a clocke, before midnight and after. Cap. xliii.

Also then foloweth pictures of the impressiōs of the aire, of the flying dragon, and the leaping hiddes, the way to saint James, and the seven starres of the burning pillar, and of the fyre speere, and the flaming bulbes or trees that other while sayleth, & the flying starre, and the blasing starres, and of the rayed starres, and of the bearded starre with the Epitaph of a thunder stone, Capitulo.

Also howe the mone chaungeth twelue times in the yere, so likewise mans condicions chaungeth twelue times in the yere. Cap. xlv.

Of the commodities of the twelue monthes in the yere, with the twelue ages of man. Cap. xlii.

Of an assault against a Snayle. Cap. xlii.

Also foloweth the Meditation of the Passion of our Lorde Iesu Christe, that Sheepeheards and simple people ought to haue in hearing of their deuine seruice. Cap. xliii.

The sayng of the dead man. Cap. xlii.

Also certayne orysons and prayers, and first a deuotion of the ologye call on a question to knowe if prayers, orysons, and suffrages done for the soules in purgatory, byn meritorious and auaylable for their health and deliuerance. Capitulo.

Howe every man and woman ought to cease of their sinnes at the founding of a dyedable bozne. Cap. li.

To knowe the fortunes and destinies of a man bozne vnder the twelue signes, after Ptolometis prince of Astronomy. Cap. lii.

Also foloweth the twelue Monethes with the pictures of the twelue Signes, that sheweth the fortune of men and women that be bozne vnder them so that they knowe in what moneth and day they were bozne. Cap. liii.

Also here telleth of the tenne Christian nations, that is to say, to shewe the certayne pointes that much hethen people doe beleue of our faith, but not in all, and therefore we beginne first with our faith. Cap. liiii.

Also foloweth a fewe prouerbes. Cap. lv.

The auctours ballad. Cap. lvi.

Also a good drinke for the pestilence, which is not chaptered. Cap. lvii.

Thus endeth the Table of this present booke,

Additions.

The

The Sheepeheards Kalender.

**T**he arte, science, and practise of the great kalender of Sheepeheards, by example right fertile, and profitable vnto all maner of people, and easie to be vnderstand by mang witte, with diuers addicions newly adiuusted thereto, as hercafter foloweth.

**A** great question asked betweene the Sheepeheards touching the starres, and an aunswere made to the same.



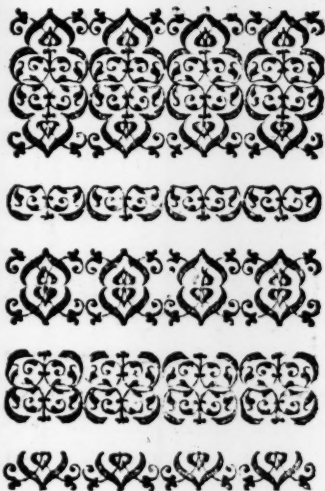
**T**he Sheepeheards in a morning afore the daye beeing in the fieldes, behelde the firmament that was fyled full of Starres, one among the other sayde to his felowe I demaunde of thee how many starres bee on the twelue parties

parties of the zodiacke, that is vnder one signe onely. The other Shepheard answered and sayde. Let be founde a peece of land in a playne countrey, as vpon the playne of Salisbury, and that the sayde peece of land be xli. myle long and xliiii. mile broade: after that let take great long nayles with great bryde heades, as the nayles bin that be made for carte wheles, as many as shal suffice for the saide peece of lande: and let the sayde nayles be striken vnto the heades in the sayd peece of land, foure fingers brode one from the other, till that the peece of land be couered ouer from one side to the other, I say that there be as many starres conteyned vnder one signe onely, as there should be nayles sticke in the forsayde peece of lande, and there is as many vnder eche of the other, & to the equipolent by the other places of the firmament. ¶ The first Shepheard demaunded how wolt thou proue it. ¶ The second answered and sayd that no man is bounden ne holden to proue things vnpollice, and that it ought to suffice for Shepheardes, and touching this matter to beleue simply, without to enquire ouer muche, of that their prediccours Shepheardes haue sayd afoze.



¶ Thus endeth the Astrologie of Sheepeheards, with the knowledg that they haue of the Starres, planettes, and mouinges of the skies,

¶ And here after foloweth the saying of the Shepheard to the plowman.



Howe plowmen should doe.



Perce go thou to plowe, and take with thee thy wife,  
delue and drawe, sowe barly, whete and rye,  
Of one make tenne, this is perfitte life,  
As saith Aristotle, in his philosophy:  
Thou nede not studie to knowe Astrology,  
For if the wether be not to thy pleasure,  
Thanke euer GOD, of his deuine ordinance.

Thus endeth the Plowman.



The Authoure.

In the ende of this booke  
who so list for to looke  
Therein shall he see  
A ballad that sayth this.  
He that many bookes redeþ  
Cunning shall he be  
wisdom is sone caught  
In many leues it is sought  
And some doth it finde  
But slouth that no booke bought  
For reason takes no thought  
His thrifte comes behinde  
And many one doth say



That clarkes ne tell may  
what shall befall  
They that this doe report  
Be of the puiſh ſorte  
That little good can at all  
They know that drinke doth ſlake the thurst  
And when their eyes is full of duſt  
Yet may they ſit and ſheale peason  
For and clarkes ſhew them bokes of cunning  
They bid them lay them by a ſunning  
Unto other ſeaſon,

And



The Sheepeheards Kalender.

And if we speake of Astronomy,  
 They will say it is a great lye:  
 For they can no other reason,  
 But all that knoweth good and better.  
 As gentlemen that loueth sweete and sweeter:  
 And come with them is no reason.

**T**he prologue of the authour that put this booke in writing.



**A** here befoze time there was a Sheepeheard keeping sheepe in the fieldes, which was no clarke, ne had no vnderstanding of the letterall sence nor of nomaner of Scripture nor writing, but of his naturall witte and vnderstanding sayde. Howe bee it that liuing and dying be al at the pleasure of almightie GOD, yet man may liue by the course of nature lxxii. yeares or more: this was his reason. And he sayth as much tyme as a man hath to growe in beautie, length, breadth

breadth, and strength. So much tyme hath he to waxe olde, and feeble to his ende: But the terme to growe in beautie, height, and strength, is xxvi. yeare and the terme to waxe old, feeble and weak, a turne to the earthward, which is in all together lxiii. yeres, that he ought to lue by course of nature. And they that dye before this tyme, often it is by violence and outrage done to their complexion and nature: But they that lue above this terme is by good regiment and enforcements, after the which a man hath governed himselfe. To his purpose of living and dying, the sayde Sheepeheard saith that the thing that we desire most in this world is to lue long, and the thing that we most feare is to dye soone: thus he translated his vnderstanding, also made great diligence to knowe and to doe things possible and requisite for to lue long, holy, and ioyously, which this present compost and kalender of Sheepeheards shewing and teaching. And therefore we will shewe you of the bodie celestiall, and of their nature and movings, and this present booke is named the compost, for it comprehendeth fully al the compost and more for the daies houres and moments, and the new moones, and the Eclips of the sunne and the moone, and the signes that the moone is in euery day, and this booke was made for them that be no clarkes to bring them to great vnderstanding.

He saide also that the desire to lue long was in his soule, the which alway laseth, wherefore he would that his desire were accomplished after his death as afoze. He sayd, syth the soule dyeth not, and in her is the desire to lue long, it should be an infallible paine, not to lue after death as afoze, for he that liueth not after his corporall death shal not haue þ, that he hath desired, that is to witte, to lue long, and should abyde in eternall paine if his desire were not accomplished. So concluded the sayde Sheepeheards necessary things for him and other to knowe and doe that which appertayned to lue after death as afoze. And tructh it is, that he the which liueth but the life of this worlde onely though he liued an hundred yeare, he liued not properly long, but he should lue long, that the end of this present life should beginne the life eternall, that is to saye, the lyfe euerlasting in heauen. So a man ought to perfourme his life in this world corporally, that they may lue spiritually without ende. For as he sayde one shal lue euerlasting without dying, and when he hath the perdrall life and shalbe persite. And also by this pointe and none other wise shalbe accomplished the desire of long living in this worlde. The foresaid Sheepeheard also knowledged, that the lyfe of this world was sone past and gone: wherefore this Sheepeheard thought that three score and twelue yeres here in this vale of wretched misery is but a litle and a small terme of life, to the euerlasting, the which neuer shal haue ending. And therefore he saith, he that offereth himself, here to lue bestuously in this world. After this life he shal receaue the swete life that is sure and lasteth euer without ende. For though a man liued here a lxx. yeres and more, it is but a litle

terme

terme to the life to come. Therefore saith this Shepheard. I wil liue soberly with these small temporall goodes that Iesu hath lent mee, and euer to exile the desire of worldly riches and worldly worlship. for they that labour for it, and haue loue to their goodes, and vaine worlships, Oft it departeth man fro the heauenly treasure. It butteth mans hart that God may not enter, and buildeth man a place of no reste in the low land of darkenesse.

Here after foloweth an other Prologue of the maister Shepheard, that sheweth and proueth the authours prologue true that is before rehearsed, and so the Sheepeheards dispute one with another, but this that foloweth the maister Shepheard sayth to the other of the deuision of this kalender. Capitulo.ii.



Here beginneth the maister Shepheard.



It is to be vnderdande, that there be in the yere four quarters that is called Ver, Hyems, Estas, and Autumns. These be the four seasons in the yere as Pryme tyme is the spring of the yere, as Feueriere, Marche, and Aprill. These three monthes,

The

**¶** Then commeth Sommer, as May, June and July: and those thre monethes, euery herbe, grayne and tree is in his kinde, and in his most strength and fairenelle euen at the highest.

**¶** Then commeth Autonne, as August, September, and October, that all these fruites waxeth ripe and be gathered and housed.

**¶** Then commeth Nouember, December, and Ianuere, and these thre monethes be in this winter. The time of litle profite. We Shephardes say that the age of a man is lxxii. yere, and that we liken but to one holy yere, for euer more we take vi. yere for euery moneth, as Ianuere, or feuerere, and so forth, for as the yere chaungeth by the xii. moneths, into xii sundrie maners, so doth a man chaunge him selfe twelue times in his life, by twelue ages, and euery age lasteth vi. yere, if so be that he liue to lxxii. for thre tymes sixe maketh eightene, and sixe tymes sixe maketh xxxvi. And then is man at the best and also at the highest, and twelue times sixe maketh, lxxii. and that is the age of a man.

**¶** Thus must ye reckon for euery moneth sixe yere, or els it may bee vnderstande: by the foure quarters and seasons of the yere. So is deuided man into foure partes, as to youth, strength, wisdom, and age. He to be xviii. yere pong, eightene yere strong, eightene yere in wisdom, and the fourth, eightene yere to go to the full of age threescore and twelue.

And now to shewe howe man chaungeth twelue times,  
euen as the twelue monethes do.

**T**ake the first vi. yere for Ianuere, the which is of no vertue nor strength in that season nothing on the earth groweth. So man after he is borne, till he be vi. yere of age is without witte, strength or cunning, and may do nothing that profiteth.

Then cometh feuerere, and then the dayes beginneth to waxe in length, and the sonne more hotter, then the fields beginneth to waxe greene: So the other vi. yeres till he come to twelue, the child beginneth to growe bigger and serue and lerne such as is taught him.

Then cometh March, in the which the labourer soweth the earth & planteth trees, & edifieth houses, the child in these vi. yeres waxeth bigg to learne doctrine and science, and to be faire and honest, for then he is 18. yeres of age.

After that commeth April that the earth & the Trees is couered in greene and flowers, and in euery partie goodes encrease habundantly, then cometh the child to gather the swete flowers of hardines, but then beware that the colde winde and stormes of byres beate not downe the flowers of good maners, that he should bring man to honour, for then he is 24. yeres olde.

Then commeth May, that is both faire and pleasaunt, for then byrdes singeth in wods and forrestes night and day, the sonne shineth hot, and as then is man most iorfull and pleasaunt, and of beliner strength, and seeketh playes, sportes and lullie pastyme, for then he is full 30. yere.

Then



**T**hen commeth June, and then is the Sunne hyst in his meridionall, he may ascende no hyer in his stacion, his glenmeringe golden beames ripeth the corne, and when man is xxvi. yere, he may ascend no moze, for then hath nature giuen him beantie and strength at the full, and rypeth the seedes of paradise vnderstanding.

**T**hen commeth July, that our frutes byn set a sunning, and our corne a hardening, but then the sunne beginneth a little for to discende downeward, so man then goeth fro youth toward age, and beginneth for to acquaint hym with sadnes, for then he is xlii. yere.

After that then commeth August: then we gather in our corne, and also the frutes of the earth. And then doth man his diligence to gather for to finde him selfe with all, in the time that he may neither get nor win, and then after that vi. yeres is he. xlviii. yere olde.

**T**hen commeth Septembze: that wyne be made, and the frutes of trees be gathered. And then there with all he dooth freschly beginne to garnish his house, and make prouision of needfull things, for to liue in winter which draweth very nere, and then is man in his most ioyfull and couragious estate prosperous in wisdom, purposing to gather and keepe as much as should be sufficient for him in his olde age, when he may gather no moze, and these vi. yeres maketh him liiii. yeres.

And then commeth Octobze, that all is into the foresaide house gathered but corne, and also other maner frutes. And also the labourers soweth newe seeds in the earth, for the yere to come. And then he that soweth nought, shall nought gather. And then in these other vi. yeres a man shall take him self vnto God for to do penance and good woorkes, and then the benefites the yere after his death, hee may gather and haue spirituall profite, and then is man full in the terme of lx. yeres.

**T**hen commeth Nouembze: that the dayes be very short, and the sunne in maner giueth little heate, and the trees leseth their leaues. The fieldes that were greene looke hore and gray. Then all maner of herbes bee hid in the ground, and then appeareth no floures. And then winter is come that the man hath vnderstanding of age, and hath lost his kindly heate and strength: His teeth beginne to rotte and also to chatter: and then hath he no moze hope of long lyfe, but desireth to come to the lyfe euerlasting, and these. vi. for his mouth maketh him. lxi. yeres.

**T**hen commeth Decembze: full of colde with frost and snowe, with great windes and stormy weather, that a man may not labour nor nought do: the sonne is then at the lowest y it may descende, then the trees & the earth is hid in snowe, then it is good to hold them nye the fyre, & to spend the goodes that thei gathered in sommer. For then beginneth mans heire to waxe white and gray, and his body croked & feeble, & then he leseth his persite vnderstanding, and that vi. yeres maketh him full lxxii. yeres, and if he liue any moze it is by his

## The Shepheardes Kalender.

by his good guidyng and dietyng in his youth. How bee it, it is possible that a man maie liue till he bee an hundred yere of age. But there is but fewe that cometh thereto.

Wherefore I Shepheard sayde moreouer, that of liuing or dyng, the heauenly bodie may stirre a man bothe to good and euill, without doubt of asfurditie. But yet may man withstand it by Gods freegrace, & do what God wil him selfe euermore. Aboue the which inclination is the mightie will of God, that longeth the life of man by his goodnesse, or to take it short by his Justice.

Wherefore wee will shewe you of the bodie celestiall, and of their nature and mouinges, and this present booke is named the Composte, for it comprehendeth fully all the Composte and more for the dayes, houres and momentes, and the newe Moones, and the Eclipse of the Sunne and the Moone, and of the signes that the Moone is in euery daye, and this booke was made for them that bee no Clarkes, to bypne them to great vnderstanding.

And this Kalender is deuided into fīue partes.

The first of our signes of the Compost, and the Kalender.

The seconde is the Tree of vices with the paines of hell

The third is the way of health of man: the Tree of vertues.

The fourth is Whisicke and gouernaunce of health.

The fift is Astrologie and Whisnomie, for to vnderstande many descrytiuges, and which they be. By likelihoode, the which by nature are inclined and can do them, as ye shall read or ye come to the ende.

For to haue the Shepheardes vnderstanding of their Kalender, yee should vnderstand, that the yere is the measure of the tyme that the Sunne passeth the twelue signes, and returning to his fyrste poynte, and is deuided in the twelue Monethes.

As January, February, Marche, and so forth to December.

So the Sunne in these xii. monethes passeth by xii signes one tyme.

The dates of his entring into the signes in the Kalender, and the dayes, also when he parteth the yere, as the xii. monethes into lii. weekes. CCC. lxx. dayes, and when bisext is, it is thre score and vi. one daye, and xliiii. houres, euery houre lx. Minutes. After these deuysions, yee must vnderstand for euery yere thre thinges.

The first speaketh of the golden number.

The seconde letter of the Dominicall.

And the thirde is the letter tabuler, in the which lieth all the chiefe knowledge of this Kalender. For the whiche letter and number to vnderstande all that they would, whether it be past or to come, yee shall put thre figures after the Kalender, of the whiche: the fyrste shall shewe the valure and declaration of the two other, and it is to bee vnderstand that in foure yeres, there

## The Sheeheardes Kalender.

there is one *Diserte*, the whiche hath one daie moze then other, and also hath two letters *Dominicales*, signed in one of the foresayde figures, and chaungeth the latter day of Saint *Matthie*, the which is bigill, and is put with the day vpon one letter by him selfe.

Also the letters *ferialles* of this kalender, is to bee vnderstande as they of the other kalenders, before the which are the numbers, and the other three after the letters *ferialles*. *Fyyste*, for becaule the letters discendeth *lxxxix*, is the golden number, about the daie of the newe Moone. And the which to bee the houre and momentes of the saide moneth, which when they are in service before noone of the daie aboute there. And when they are blacke service for after noone of the same day, in the places of the number betokeneth that number where it is.

The naturall daie is to bee vnderstande from *Midnight* to *Midnyght* *xxiiii*. houres, and shall serue the sayd numbers for the letters *ferialles* *xix*. yeres complete, from the yere that this kalender was made *M. CCCC. xlvii*. vnto the yere *M. CCCCC. and xvi*. In the which yere shall beginne all to serue this golden number, and the other numbers after the letters *ferialles*, all in the maner as they be before the other *xix*. yeres.

And all the remnaunt of the *Compost*, and of the kalender is perpetuall. For the golden number, so shall they bee *xxviii*. yere of the which yeres, *M. CCCC. xlvii*. is the first.

The feastes of the kalender are in their dayes, of the whiche the solemnne are in redde, and stowed in the *bnitie*, nighe the which *bnitie* in the ende of the bodie aboute euery daie, is one letter of the *A. b. c.* for to vnderstande in what signe is the Moone that day.

And yet the sayd letters and the *rubyshe*, for the whiche shalbe one figure before the kalender, whiche shall bee shewed howe they should vnderstande it. This yere of this present kalender, whiche beganne to haue course the firste daie of *January* *M. CCCC. xlvii*. In the which raigneth for the golden number *xvi*. The letter *Dominicall* *A*. The letter *tabuler* *f. B.* In the *fyyste* lines and their figures, neerest the golden number. *xvi*. the yere of this kalender.

To knowe the letter *Dominicall* by the verse vnderneath.

*Filius esto dei cælum bonus accipe gratis,*

*Or by these other verses here following.*

*Fructus alit Canos el gelica bellico danos,*

*El genitir bona dat Finis amara cadat.*

*Dat floris anni caler eius gaudia busti,*

*Cambit edens grisso boabel dicens fiat agur.*

For to set the Moonth.

*A, dam, de, ge, bat, er, go, ci, phos, a, dri, pohs,*

The Shepheardes, Kalender.

For the golden number and the new Moone.  
 Et, hus, bin, nob, octo, sex, quinq, tred, ambo, be, cem, doc, Septem  
 quin, quar, tus, doc, io, ta, no, vem, bi, quat.

An ingenious practise of Shepheardes.

Revolvy and subtilly Shepheardes haue found a shorte practyse, for to knowe the golden numb er, the letter dominicall, and Tabuler letters as enueth, the which for subtiltie is diffi cile to be vnderstanded, if first it be not shewed by such as vnderstand it well, but as to this it behooueth not to tary and tra- uaille for cause of the fygures that ensigneth and sheweth how to fynde & knowe the sayd practyse.

Finis canos agur eius bona fructus  
 Dicens anniet bellica grisso dant amara  
 Et cambet gaudet data let, set color  
 Genetrix danos boabel flores cadat gelica  
 Edens busti.

Four secretes of the Count of Shepheardes.

Mobilis alta dies e, currens aureus octo  
 Sexdeno cum d, non erit inferior  
 B, veneris sacra, sed quinq, tredam b, maria,  
 Nec erit in toto dicens similis simul octo.

The manners to knowe the feastfull dayes on the hand and  
 on what dayes they borne.



So so will knowe on his hande when the holy dayes falleth, take hede of the same letters. A. b. c. d. e. f. g. The dayes of the weeke byn, vii. One for sonday, and for the other dayes. vi. But them in the ioyntes of the lefte hande on iiii fingers, and with the ryght hande they ought to be marked for the more certainty. A. b. c. on the backe of the hande, and g. about d. e. f. within the hande. Then yee ought to knowe in what place euery moneth should be. A lyttle after dam of g. b. c. g. c. bin on the month on the litle synger. f. a. on the leche synger. februray and March on the leche synger together. Aprill on g. May on b. June on the middle synger, about e. July. vpon g. and August vpon c. September vpon f. October on a. of the fourth synger. Then Nouember about d. and Decem- ber about f. of the lyttle synger. And thus the twelue monthes be set on the syngers.

After bran, pen, eris, luty, the Imbze dayes bene set truly.



The Shepheardes Kalender.

In the of the fette lines here vnder, be as many sillabits as there be feast i  
fall dayes in the yere, and euery day ought to be set on the topntes of the fette  
handes as is shewed here in this present booke,

January.

Cir, o, ia, nus, e, pi, lu, se, la, nus, et, ken, se, mau, mar, an.  
Dis, ca, f ab, ag, bin, cen, ti, pau, lum, iul, ag, que, ba, tilde,  
Ere, pat, mas, et, a, ue, se, ba, o, sco, la, si, en, ba, leni.  
Pat, ton, luh, ge, tur, cum, pe, tro, mat, so, ci, e, tur.  
Ere, led, mar, et, us, bat, to, duth, ne, s, con, gre, go, ri, na, do.  
Dat, id, ward, cuth, be, ne, ca, pe, ma, ri, am, ge, ni, tri, cem.

Gil, gip, ric, et, am, bzo, A, dat, ap, si, le, on, eu, se, ti, bur, ci.  
Post, al, phe, se, sta, ge, oz, mar, ci, que, vt, ta, tis.

Phi, li, cruc, may, i, on, la, tin, nic, goz, de, ne, re, i, que.  
Post, e, a, don, le, qui, tur, pohal, phe, le, ta, gr, ad, en, pe, que.

Phic, mar, iu, bo, ni, fa, med, co, lum, bat, ba, ci, ba, ui, ti.  
Bo, mar, marg, ed, ward, si, mi, la, ba, el, io, le, on, pe, pau.

Er, ni, iul, Car, ti, ni, tho, me, que, tra, be, dic, ti, luth, bn, ken.  
Ar, nulf, marg, prax, mag, ap, cril, ra, an, doz, sam, sun, ob, gre.

De, steph, au, gust, tran, do, ci, ro, lau, ti, ber, ri, ip, on.  
Sump, ta, sit, amag, ni, ber, tho, lo, ruff, ag, io, con, sel, on, cut.

E, gis, sep, cup, bett, ha, bet, nat, goz, gon, pro, thi, que, crut.  
Am, bas, ci, qz, math, ma, mar, te, ele, fer, cyp, da, con, mich, tre.

Rem, leo, scan, ci, si, mar, tunc, dig, er, a, nt, a, ed.  
Post, lu, cas, su, ni, de, ed, ma, cris, pmi, no, nis, qum.

Om, nis, tunc, sane, ti, le, o, mar, ti, bri, ci, a, ni, a, ed.  
Pre, te, el, gri, ha, li, ni, a, que, sat, an.

Ele, ge, bat, ba, ni, co, con, cyp, et, lu, cr, i, al, ma.  
D, la, pi, en, que, tho, mas, pro, pe, nat, steph, so, tho, me, sil.

The Sheeheardes Kalendef.

How euery Moneth praiseth it selfe of  
some good propertie.



<sup>January.</sup>  
Make me to be called Ianuere  
In my time is great stormes of coldenes  
For vnto me no Moneth of the yere  
May compare if I aduaunce me doubtlesse  
For in my time was, as clarks do expresse

Circumcised the Lorde omnipotent  
And adored by kinges of the Orient.

<sup>February.</sup>

I am february the most harde  
In my season the pure mother breginall  
Offered her sonne in the temple truly  
Making to God a present speciall  
Of Iesu Christ the kinge of kynges all  
Betwene the armes of the bishop Simon  
To whome pray we to haue his remission.

<sup>March.</sup>

March am I called in noblenesse flourishinge  
Which among monthes, am of great noblesse  
For in my time all the fruites do budde and springe  
To the seruice of man in great largesse  
And lent is in me, the time of holynesse  
That euery man ought to haue repentaunce  
Of his sinnes done, by longe continuance.



<sup>April.</sup>

Amonge all monthes, I am lusty Aprill.  
Freshe and holsome, vnto eache creature  
And in my time the dulcet droppes distill  
Called christiall as poetes put in scripture  
Causing all stones the longer to endure  
In my tyme was the resurrection  
Of God and man by diuine election.

<sup>May.</sup>

Of all monthes in the yere I am kinge  
Flourishing in beauty excellently  
For in my time, in vertue is all thinge  
Fildes and meades sprede most beautrouly  
And byrdes singe with swete hermony  
Retoyling louers with hot loue all endewed  
With fragarant flowers, all about renewed.

B. ii.

June



The Sheepherdes Kalendef.



June.

Who of my season taketh right good hærde  
Dught not at all, my name to adnull  
For in my time, for all the commons wæde  
From shepe is shorne, all the fleshe and wull  
And had in marchaundysse, by great shippes full  
Ouer the sea wherefore we ought to pray  
Unto our Lorde, and thanke him night and day.

July.

If that my time were prayled all a right  
Amonge all monthes I am one of the chæfe  
For I entipe thorow my great force and might  
Fruites of the earth, to man and bestes relese  
Fedyng hoxles, kyne, muttuns, and strong beeste  
With other properties that I could tell  
But I must passe I may no longer dwell.

August.

I am named the hote moneth of August  
For redolent heate of Phebus brightnes  
In my time eche man ought for to haue lust  
To labour in haruest, with great busynes  
To repe and sheffe, eschewing ydlenes  
And ryse early with persfite dyligence  
Thanking our Lorde of his greate prouidence.

September.

Who can my name perfectly remember  
With the commodities of my season  
Dught of right to call me September  
Plentious of goodes by all maner reason  
As wheate, rye, otes, beanes, fytches, and prason  
Of which frutte every man ought to haue in stoze  
To lue directly, and thanke our Lorde therefore.

October.

Amonge the other October I hyght  
Freende vnto vintners naturally  
And in my time Bacchus is ready dight  
All maner wyne to presse and clarify  
Of which is sacred as wox se daily  
The blessed body of Christ in signe of fleshe and blode  
Which in our hope, refection and fode.

The Shepheardes Kalender.



November.

I November will not abyde behynde  
To shewe my kindly worthynesse and bre  
foz in my time the blastes of the wynde  
a bateth leaues and shedeth their verdure  
wherefoze every prudent creature  
ought foz to lyue right as they would dye  
foz all thynges in me taketh ende naturally.

December.

December every man doth me call  
In whole time the mother inuolate  
Delivered was in an olde Oxe stall  
Of Iesu Christ Gods owne sonne incarnate  
wherefoze I thinke me the most fortunate  
Of all the other, to whome praye we then  
That we may come vnto his blisse. Amen.

The beginnynges and ends of the foure  
seasons of the yere

The firste Primetime that thus doth begin  
from myd february vnto myd May  
And from myd May, Sommer is entred in  
To myd August, and then is haruest day  
And from that time, Wynter entreth alway  
On saynt Clementes day, who lo taketh herde  
And myd february it faileth in dæde.

Thus endeth the prayse of the twelue monthes with  
the beginnynges and endes of the foure quarters. And  
alter foloweth the fygure foz to knowe in  
what sygne the Moone is  
every day.

B.iii.

This





# The Sheeheardes Kalender.

This figure is for to knowe in what signe the Moone is every day, and declaration is of the letters of the signe of the kalender hereafter followinge.

Aries.	p	n	e	b	l	g	f	h	z	p	e	u	m	a	s	t	k	q	r
Aries.	z	o	d	u	m	a	s	t	k	q	f	r	n	b	t	k	g	r	g
Aries.	e	p	e	r	n	b	t	k	g	r	g	y	o	c	b	l	a	f	h
Taurus.	g	q	f	y	o	c	b	l	a	f	h	z	p	d	u	m	b	s	i
Taurus.	a	c	g	z	p	d	u	m	b	s	i	e	q	f	r	n	c	t	k
Gemini.	b	f	h	e	q	e	r	n	c	t	k	g	r	f	y	o	d	b	l
Gemini.	c	s	t	g	r	f	y	o	d	b	l	a	f	g	z	p	e	u	m
Cancer.	d	t	k	a	l	g	z	p	e	u	m	b	s	h	e	q	f	r	n
Cancer.	e	b	f	h	s	h	e	q	f	r	n	c	t	k	g	r	g	y	o
Leo.	f	u	m	e	t	i	g	r	g	y	o	d	b	l	a	f	h	z	p
Leo.	g	r	n	d	b	t	k	a	f	h	z	p	e	u	m	b	s	i	e
Leo.	h	y	o	e	u	m	b	s	i	e	q	f	r	m	c	t	k	g	r
Virgo.	i	z	p	f	r	m	c	t	k	g	r	g	y	n	d	b	l	a	f
Virgo.	k	e	q	g	y	n	d	b	l	a	f	h	z	o	e	u	m	b	s
Libra.	l	g	r	h	z	o	e	u	m	b	s	i	e	p	f	r	n	c	t
Libra.	m	a	f	i	e	p	f	r	n	c	t	k	g	q	g	y	o	d	b
Scorpio.	n	b	s	k	g	q	g	y	o	d	b	l	a	r	h	z	p	e	u
Scorpio.	o	c	t	l	a	r	h	z	p	e	u	m	b	f	i	e	q	f	r
Sagittarius.	p	d	b	m	d	i	e	q	f	r	n	c	s	k	g	r	g	y	z
Sagittarius.	q	e	u	n	c	e	k	g	r	g	y	o	d	t	l	a	f	h	z
Sagittarius.	r	f	r	o	d	f	l	a	f	h	z	p	e	b	m	b	s	i	e
Capricornus.	f	g	y	p	e	g	m	b	s	i	e	q	f	u	n	c	t	k	g
Capricornus.	s	h	z	q	f	h	n	c	t	k	g	r	g	r	o	d	b	l	a
Aquarius.	t	i	e	g	i	o	d	b	l	a	f	h	y	p	e	u	m	b	e
Aquarius.	b	k	g	f	h	k	p	e	u	m	b	s	i	z	q	f	r	n	c
Pisces.	u	l	a	s	i	l	q	f	r	n	c	t	k	e	r	g	y	o	d
Pisces.	r	m	b	t	k	m	e	g	y	o	d	b	l	g	f	h	z	p	e
Pisces.	p	n	e	b	l	n	f	h	z	p	e	u	m	a	s	i	e	q	f

By this fygure here aboue, a man may knowe in what signe the Moone is every day, and the declaration is of the letters that beene in the kalender at the endes of the lynes, and bee named the letters of the fygnes, wherefoze marke well first the letter of the kalender on the day that w<sup>e</sup> would haue then loke out the sayde letter in the figure heere aboue in the lyne disscendinge vnder the golden number that runneth.

Then

## The Sheepearde's Kalender.

Then looke at the head of the lynes, where as is wyrtten the names of the sygnes, and it that behideth directly ouertohart the figure to the sayd letters is it that the Moone is in that day. And lyke as one golden numbze for a yere, so the sayd lyne vnder the golden numbze serueth alone for the same yere as in the yere of his kalender we haue .xvi. for the golden number, the lyne vnder .xvi. serueth all the sayd yere, and when we haue .xvii. the lyne vnder .xvii. shall serue to the yere that .xvii. is for the golden number, and so forth of the other.



**V**el cœlum signis præfurgens est duodenis  
Sic, hominis corpus Assimulatur eis  
Nam caput et facies, Aries sibi gaudet habere  
Gutturis et colli ius tibi. Taure detur  
Barchia cum manibus. Geminis sunt apta decentur

Naturam Cancrī pectoris aula gerit  
At Leo vult stomachum renis sibi vendicare idem  
Sed intestinis Virgo preesse perit  
Ambas Libra nates, ambas sibi vendicat hancas  
Scorpio vultanum vultq; pudanda sibi  
Inde Sagittarius is coxis vult dominari  
Amborum genuum vim Capricornus habet  
Regnat in Aquario curium vis apta decentur  
Piscibus et demum congrua plapta pedum.

Saturnus niger. Iupiter viridis. Mars rebeus est. Sol corceus. Venus  
albus, Mercurius et Luna variati sunt dum quisquis regnat nascitur, puer  
sic coloratus.

### The declaration of the Latine herte aboue.

**T**hat is to saye, that the xii. signes hath domination ouer the body of man deuided by the partes, as the signes deuiderth the firmament, and euery signe beholderth and gouerneth the partes of the body, so as it is sayd aboue, and afterwarde shall be shewed by fygures, and is declared more plainly and faithfully. Such lyke of planets is sayd of their coloures, but of their natures and properties of the partes of the bodyes the which gouerneth and beholderth, more at full shall ye heare at length.

Also of the xii. monthes natures, March, Aprill, and May, are very whote and moyst, that signifyeth blud and ayre. June, July, and August, is sommer and signifyeth hot and dry, choler, manhode, and feare. September, October, and Nouember, is haruest and betokeneth colde and drye, and age, melancoly and earth. December, January, and february, is winter, and betokeneth colde and moyst childehode, fleume, and water.

The Sheepheardes Kalender.



**C**alled I am Januere the colde  
 In Christmas leason good fyre I loue  
 Ponge Iesu that sometime Judas solde  
 In me was circuncised for mans behoue  
 Three kinges sought the sonne of God aboute  
 They kneeled downe and dyd homage with looue  
 To God their Lorde that is mans owne brother.

Hereafter foloweth a kalender with the figures of euerie  
 saint that is halowed in the yere in the which is the  
 figures, the houres, the monientes, and the new  
 Moones. Capitulo. iij.

January

# The Shepheardes Kalender.



January hath xxix. dayes, the more xxx.

In iano clatis, calidisq; cibis potiariis,  
Atq; decens potus, post fercula sit tibi notus,  
Ledit enim medo, tunc potatus vrbene credo  
Blanca tucius entres, & venā scindere cures,



biii	iiii	ix	b	viii	iii	xbii
xbi	b	vii	c			
b	o	ii	d	xbi	iiii	xi
xi	iiii	xii	e	b	vii	lbii
			f			
ii	i	xxviii	g	xiii	bi	xi
x	ix	iiii	A	ii	ix	xbii
xbiii	bi	xiii	c	e	viii	xlvi
			d	xbiii	iiii	xbi
			e			
vii	viii	bi	f	vii	o	xxv
			g			februarii
xb	b	xxviii	b	xb	i	viii
			b	iii	viii	ii
iiii	x	xxix	c			
xii	xi	xi	d	xii	o	xbi
i	ix	xlvi	e	i	x	xbii
ix	b	xi	f	ix	b	li
xbii	o	xxviii	g	ix	ii	lbii
			b	i	iiii	xlvi
bi	bi	xxv	c			
			d			
xviii	ii	xbii	e	xviii	i	xxix
			f	iii	bi	xb
iii	ii	xxi	g			
xi	xi	xx	A	xi	bi	xxv
civ	bi	xxv	b	xix	bi	xbviii
			c			

Circumcisio domini  
Octaua sancti Stephani  
Octaua sancti Iohannis  
Octaua sanctorum Inno. d  
Octa. sancti Thome mar. e  
Epiphania domini.  
felices et Janua  
Sancti Luciani  
Sancti Iudii  
Pauli primithere mitte  
Lini episc.  
Archadii martiris  
Sancti Hilarii  
felices presbyteris  
Sancti Mauri abbatis  
Sancti Marcelli episc.  
Sulpitii episcopi  
Sancte pisse virginis  
Mulsiani episcopi  
fabiani et Sebastiani  
Sancte Agnetis  
Vincentii martiris  
Sancti Emerenciani  
Sancti Cmothei  
Comuersio sancti Pauli  
Polycarpi episcopi  
Iuliani episcopi  
Agnetis secundo  
Valerii episc. et mar.  
Batilde virginis  
Saturnini & Victoris





# The Shepheardes Kalender.



February hath xxviii. daies, the adone. xxi.

Nascitur occula, febris Februatio multa  
Potius et efcis, si caute viuere velis  
Tunc caue frigore de pollice fume etuorem  
fuge mellis fauū pectoris qui morbos curabit

biii	b	xi	dbiii	i	xbi
xbi	o	bi	erbi	biii	xxxi
			f		
ii	bi	xxviii	gb	ii	xxb
			h	x	xxbi
xi	iii	xbiii	b		
ii	o	liii	cu	x	lb
x	bi	lix	dx	bii	liiii
			e		
xbiii	ix	ix	exviii	iii	liii
			g	bii	f
bi	i	xbi	h	cb	bii
			b	cb	bii
xb	xi	xb	c	liii	ii
liii	xxxi	lb	d	liii	ii
xi	o	xxxi	e		
	bi	xi	f	liii	o
			g	i	bii
ix	liii	lii	h	ix	xb
			b	xbii	liii
xbii	bi	xbi	c		
			d	bi	bii
bi	i	x	e		
			f	liii	bii
xbiii	ix	ix	g	liii	ix
			h	xi	bii
			c		

Brigidi et Ignacii  
Purificatio beate Marie  
Sancti Blasii episcopi  
Sancti Gelberti epis.  
Sancti Agathe vir.  
Medasti et Amandi  
Sancti Anguli vir.  
Pauli episcopo  
Sancte Appollonte vir.  
Sol in Pis.  
Eufrasie virginis  
Sancti Eulalie  
Sancti Iuliananni  
Sancti Valentini epis.  
Faustini et Jonitti  
Iuliane virginis  
Poli cronii epis. et mar.  
Simeonis epis. et mar.  
Sabini et Iuliani mar.  
Hilbride virginis  
Sanctorum. lxi.  
Cathedra sancti Petri  
Policarpi, locus huius  
Bathet Apodoli  
Inuentio sancti Pauli  
Sancti Nestori mar.  
Sancti Augustini  
Oswaldi episcopi & con.



It is to be noted that the gold numbers sheweth the dayes, houres, & minutes of the new adone. The red numbers for the food in wine, & the black for the after noon on the same daies & the numbers dem onstreth



# The Shepheards Kalender



March hath xxxi. daies & the Month  
 Martius humores, gignit, variosq; dolores  
 Sume cibum pure, cocturas si placet, ete  
 Balnea sunt sana, sed que superflua vana  
 Vena nec adenda: nec potio sit tribuenda.

xxxi	xxviii	d	xxv	xxii	xxix
xxvii	xxiv	e	xxiii	xx	xxviii
xxv	xxii	f	xxi	xviii	xxv
xxiii	xx	g	xx	xvi	xxiii
xxi	xviii	a	xix	xiii	xxi
xix	xvi	b	xviii	x	xix
xvii	xiv	c	xvi	xxviii	xvii
xv	xii	d	xv	xxvi	xv
xiii	x	e	xiii	xxiv	xiii
xi	xxviii	f	xi	xxii	xi
ix	xxvi	g	ix	xx	ix
vii	xxiv	a	vii	xviii	vii
v	xxii	b	v	xvi	v
iii	xx	c	iii	xiv	iii
i	xviii	d	i	xii	i
	xvi	e		x	
	xiv	f		xxviii	
	xii	g		xxvi	
	x	a		xxiv	
	xxviii	b		xxii	
	xxvi	c		xx	
	xxiv	d		xviii	
	xxii	e		xvi	
	xx	f		xiv	
	xviii	g		xii	
	xvi	a		x	
	xiv	b		xxviii	
	xii	c		xxvi	
	x	d		xxiv	
	xxviii	e		xxii	
	xxvi	f		xx	
	xxiv	g		xviii	
	xxii	a		xvi	
	xx	b		xiv	
	xviii	c		xii	
	xvi	d		x	
	xiv	e		xxviii	
	xii	f		xxvi	
	x	g		xxiv	
	xxviii	a		xxii	
	xxvi	b		xx	
	xxiv	c		xviii	
	xxii	d		xvi	
	xx	e		xiv	
	xviii	f		xii	
	xvi	g		x	
	xiv	a		xxviii	
	xii	b		xxvi	
	x	c		xxiv	
	xxviii	d		xxii	
	xxvi	e		xx	
	xxiv	f		xviii	
	xxii	g		xvi	
	xx	a		xiv	
	xviii	b		xii	
	xvi	c		x	
	xiv	d		xxviii	
	xii	e		xxvi	
	x	f		xxiv	
	xxviii	g		xxii	
	xxvi	a		xx	
	xxiv	b		xviii	
	xxii	c		xvi	
	xx	d		xiv	
	xviii	e		xii	
	xvi	f		x	
	xiv	g		xxviii	
	xii	a		xxvi	
	x	b		xxiv	
	xxviii	c		xxii	
	xxvi	d		xx	
	xxiv	e		xviii	
	xxii	f		xvi	
	xx	g		xiv	
	xviii	a		xii	
	xvi	b		x	
	xiv	c		xxviii	
	xii	d		xxvi	
	x	e		xxiv	
	xxviii	f		xxii	
	xxvi	g		xx	
	xxiv	a		xviii	
	xxii	b		xvi	
	xx	c		xiv	
	xviii	d		xii	
	xvi	e		x	
	xiv	f		xxviii	
	xii	g		xxvi	
	x	a		xxiv	
	xxviii	b		xxii	
	xxvi	c		xx	
	xxiv	d		xviii	
	xxii	e		xvi	
	xx	f		xiv	
	xviii	g		xii	
	xvi	a		x	
	xiv	b		xxviii	
	xii	c		xxvi	
	x	d		xxiv	
	xxviii	e		xxii	
	xxvi	f		xx	
	xxiv	g		xviii	
	xxii	a		xvi	
	xx	b		xiv	
	xviii	c		xii	
	xvi	d		x	
	xiv	e		xxviii	
	xii	f		xxvi	
	x	g		xxiv	
	xxviii	a		xxii	
	xxvi	b		xx	
	xxiv	c		xviii	
	xxii	d		xvi	
	xx	e		xiv	
	xviii	f		xii	
	xvi	g		x	
	xiv	a		xxviii	
	xii	b		xxvi	
	x	c		xxiv	
	xxviii	d		xxii	
	xxvi	e		xx	
	xxiv	f		xviii	
	xxii	g		xvi	
	xx	a		xiv	
	xviii	b		xii	
	xvi	c		x	
	xiv	d		xxviii	
	xii	e		xxvi	
	x	f		xxiv	
	xxviii	g		xxii	
	xxvi	a		xx	
	xxiv	b		xviii	
	xxii	c		xvi	
	xx	d		xiv	
	xviii	e		xii	
	xvi	f		x	
	xiv	g		xxviii	
	xii	a		xxvi	
	x	b		xxiv	
	xxviii	c		xxii	
	xxvi	d		xx	
	xxiv	e		xviii	
	xxii	f		xvi	
	xx	g		xiv	
	xviii	a		xii	
	xvi	b		x	
	xiv	c		xxviii	
	xii	d		xxvi	
	x	e		xxiv	
	xxviii	f		xxii	
	xxvi	g		xx	
	xxiv	a		xviii	
	xxii	b		xvi	
	xx	c		xiv	
	xviii	d		xii	
	xvi	e		x	
	xiv	f		xxviii	
	xii	g		xxvi	
	x	a		xxiv	
	xxviii	b		xxii	
	xxvi	c		xx	
	xxiv	d		xviii	
	xxii	e		xvi	
	xx	f		xiv	
	xviii	g		xii	
	xvi	a		x	
	xiv	b		xxviii	
	xii	c		xxvi	
	x	d		xxiv	
	xxviii	e		xxii	
	xxvi	f		xx	
	xxiv	g		xviii	
	xxii	a		xvi	
	xx	b		xiv	
	xviii	c		xii	
	xvi	d		x	
	xiv	e		xxviii	
	xii	f		xxvi	
	x	g		xxiv	
	xxviii	a		xxii	
	xxvi	b		xx	
	xxiv	c		xviii	
	xxii	d		xvi	
	xx	e		xiv	
	xviii	f		xii	
	xvi	g		x	
	xiv	a		xxviii	
	xii	b		xxvi	
	x	c		xxiv	
	xxviii	d		xxii	
	xxvi	e		xx	
	xxiv	f		xviii	
	xxii	g		xvi	
	xx	a		xiv	
	xviii	b		xii	
	xvi	c		x	
	xiv	d		xxviii	
	xii	e		xxvi	
	x	f		xxiv	
	xxviii	g		xxii	
	xxvi	a		xx	
	xxiv	b		xviii	
	xxii	c		xvi	
	xx	d		xiv	
	xviii	e		xii	
	xvi	f		x	
	xiv	g		xxviii	
	xii	a		xxvi	
	x	b		xxiv	
	xxviii	c		xxii	
	xxvi	d		xx	
	xxiv	e		xviii	
	xxii	f		xvi	
	xx	g		xiv	
	xviii	a		xii	
	xvi	b		x	
	xiv	c		xxviii	
	xii	d		xxvi	
	x	e		xxiv	
	xxviii	f		xxii	
	xxvi	g		xx	
	xxiv	a		xviii	
	xxii	b		xvi	
	xx	c		xiv	
	xviii	d		xii	
	xvi	e		x	
	xiv	f		xxviii	
	xii	g		xxvi	
	x	a		xxiv	
	xxviii	b		xxii	
	xxvi	c		xx	
	xxiv	d		xviii	
	xxii	e		xvi	
	xx	f		xiv	
	xviii	g		xii	
	xvi	a		x	
	xiv	b		xxviii	
	xii	c		xxvi	
	x	d		xxiv	
	xxviii	e		xxii	
	xxvi	f		xx	
	xxiv	g		xviii	
	xxii	a		xvi	
	xx	b		xiv	
	xviii	c		xii	
	xvi	d		x	
	xiv	e		xxviii	
	xii	f		xxvi	
	x	g		xxiv	
	xxviii	a		xxii	
	xxvi	b		xx	
	xxiv	c		xviii	
	xxii	d		xvi	
	xx	e		xiv	
	xviii	f		xii	
	xvi	g		x	
	xiv	a		xxviii	
	xii	b		xxvi	
	x	c		xxiv	
	xxviii	d		xxii	
	xxvi	e		xx	
	xxiv	f		xviii	
	xxii	g		xvi	
	xx	a		xiv	
	xviii	b		xii	
	xvi	c		x	
	xiv	d		xxviii	
	xii	e		xxvi	
	x	f		xxiv	
	xxviii	g		xxii	
	xxvi	a		xx	
	xxiv	b		xviii	
	xxii	c		xvi	
	xx	d		xiv	
	xviii	e		xii	
	xvi	f		x	
	xiv	g		xxviii	
	xii	a		xxvi	
	x	b		xxiv	
	xxviii	c		xxii	
	xxvi	d		xx	
	xxiv	e		xviii	
	xxii	f		xvi	
	xx	g		xiv	
	xviii	a		xii	
	xvi	b		x	
	xiv	c		xxviii	
	xii	d		xxvi	
	x	e		xxiv	
	xxviii	f		xxii	
	xxvi	g		xx	
	xxiv	a		xviii	
	xxii	b		xvi	
	xx	c		xiv	
	xviii	d		xii	
	xvi	e		x	
	xiv	f		xxviii	
	xii	g		xxvi	
	x	a		xxiv	
	xxviii	b		xxii	
	xxvi	c		xx	
	xxiv	d		xviii	
	xxii	e		xvi	
	xx	f		xiv	
	xviii	g		xii	
	xvi	a		x	
	xiv	b		xxviii	
	xii	c		xxvi	
	x	d		xxiv	
	xxviii	e		xxii	
	xxvi	f		xx	
	xxiv	g		xviii	
	xxii	a		xvi	
	xx	b		xiv	
	xviii	c		xii	
	xvi	d		x	
	xiv	e		xxviii	
	xii	f		xxvi	
	x	g		xxiv	
	xxviii	a		xxii	
	xxvi	b		xx	
	xxiv	c		xviii	
	xxii	d		xvi	
	xx	e		xiv	
	xviii	f		xii	
	xvi	g		x	
	xiv	a		xxviii	
	xii	b		xxvi	
	x	c		xxiv	
	xxviii	d		xxii	
	xxvi	e		xx	
	xxiv	f		xviii	

## The Sheepherdes Kalender.



# RIV

April hath xxx. daies, and the moon. xxiij.  
Hic probatur vere, vires Aprilis habere  
Cuncta nascuntur, pori tuncaperiuntur  
In quo scalpescit, corpus sanguis quoq; crescit  
Ergo saluatur, venter eniorg; minuat.

xbi	f	ii	g	xbi	bi	xbiii
b	o	ix	b	b	f	xiiii
xiii	c	ii	d	xiii	f	ib
ii	f	xbiii	e	ii	bi	xlix
c	ii	lix	f	g	f	xlii
xbiii	iiii	xlii	g	xbii	iii	xi
bii	xi	xxxi	a	bi	bii	xx
xb	ii	ii	d		Sol in Tau	
liii	xi	xxxiif	e	xb	b	x
		g	f	iii	bii	xbi
xii	bi	xxii	g	xii	bi	xb
i	liii	xxbi	a	b	f	xbi
			c	ix	f	xx
ix	bi	xx	d	xbii	bi	xxix
xbii	iii	liii	e	bi	bi	bii
bi	biii	xxx	f			
xiiii	xi	xxxi	g	xiiii	ix	xxb
iii	xbiii	xxxi	a	iii	f	xi
			c			
xi	ii	o	d	xi	ii	xxx
ix	ix	ii	e	xix	xi	ii
			f			
			g			
biii	iii	lbi	a	xiii	ii	xlii

Sancti Gildardi  
Marie Egyptiace  
Richardi episcopi  
Ambrosii episcopi  
Sancti Martini  
Sixte episcopi  
Sancti Martini  
Egeplippe et socioꝝ eius  
Petri episcopi  
Basilii septem virginum  
Sancti Guthlac.  
Iulii episcopi  
Sancti Zenonis episcopi

**Oswaldi** archi episcopi  
**Sancti Iudozi**  
**Aniceti** episcopi  
**Clutheri et Anthie**  
**Alphegi** episcopi  
**Victoris** episcopi et mar.  
**Simeonis** epis. et mar.  
**Sancti Sotheris** vir.  
**Sancti Georgii** mar.  
**Wilfridi** epis. et confes.  
**Marke** euangelist.  
**Cleti** epis. et confes.  
**Sancti Anastasii** epis.  
**Sancti Vitalis**  
**Petri Mediolanensis.**  
**Depositi** Erkenwaldi



# The Sheepearde's Kalender.

May hath xxxi. dayes and the mone xxx



Mayo secure, laxiti sit tibi cure.  
Scindatur vena, sed potio datur amena  
Cum calidis rebus, sunt fercula seu speciebus  
Porius astricta, sit salua cum benedicta.



biii	iii	lvi	b	xbi	biii	xxx
xbi	xi	xiii	d	b	xi	xxvii
b	ix	ii	e	b	ix	xxv
xxiii	vi	xxi	f	xiii	vi	xx
ii		xbi	g	ii	ii	xxiii
ix		xbii	a	ix	ix	xx
xxviii	bis	xxi	b	xbii	iiii	xli
bis		xxiiiie	d	bis	x	xxx
xb	bi	ix	e	xb	xbi	xli
xi	bis	biii	f	xi	xbiii	ix
xxi	iii	xxiii	g	xxi	i	lii
			a		ix	
ix	liii	xi	d	ix	biii	i
ix	biii	xxiii	e	ix		
			f		ii	xli
xbii	bis	ii	g	xbii	ii	xli
bi	biii	ix	a	bi	ix	lxi
			b			
xxiii	bi	xbi	c	xxiii	bi	i
iii	f	xxix	d	iii	ii	xl
xi	g	xxiiii	e	xi	x	xxiii
xxix	xi	xxi	f	xxix	x	lii
			g			
biii	bis	iii	a	biii	ii	lii
			b			
xbi	ix	xb	c	xbi	ii	lii
			d			

Philippi et Jacobi.

Sancti Anastasii epis.  
Inuentio sancti crucis.  
Festum corone spine.  
Sancti Godardi.  
Iohannis ante poz lat.  
Iohannis de Beuerlaco.  
Apparitio Michaelis.  
Translatio Nicholai.  
Gordiani et Epimachi  
Sancti Anthonii marti.  
Peregr. Archilei & panera

Bonifacii martiris.  
Isidori martiris  
Byandini epis. & confes.  
Translatio Barnardi.  
Diascois martiris.  
Sancti Dunstoni.  
Sancti Bernardi.  
Helene regine  
Iuliane virginis  
Desiderii martiris.  
Transl. francisci.  
Sancti Adelmi.  
Augustini anglozum apo.  
Bed presbiteri  
Sancti Germani.  
Coronis martiris  
Sancti Felicis epis.  
Sancti Petronille vir.

m  
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p





## The Sheepherdes Kalender.



June hath xxx. Dayes, and the more. xxi

In Iunio gentes, perturbat medo bibentes,  
Atq; nouelarum, fuisse potius seruitiarum  
Ne noceat colera, valet refectio vira  
Lactuce frondes, ede ieiunus bibe fontes.

b	bii	b	e	b	iii	xiii
xiii	i	liii	g	xiii	ti	xliii
ii	xti	ii	a	ii	e	xb
e	i	xliiii	b	x	b	lp
xbiii			e	xviii		lxh
			d	f		
bii	iii	xlii	g	vii	i	xxbi
xb	bi	ix	a	xb	xbii	ix
liii	i	xtix	b	liii	xxbi	xlii
			c	xli	ix	xliii
xli	i	i	d	t	bii	July
i	liii	lviii	e	ix	blii	iii
ix	e	ii	f			xliiii
			g			
xbii	bi	xli	b	xbii	b	xxxi
			c	bi	e	xxliii
vi	v	liii	d			
xliii	i	xbiii	e	xliii	ix	xxb
iii	ix	xxbi	f	iii	ix	xblii
xi	blii	xxb	g			
			a	xi	blii	xii
xix	lii	bli	b	xi	e	xxbiii
			c			
blii	ix	xxi	d	viii	e	xb
			e			
xbi	bi	xb	f	xbi	i	ii

## Sancti Nichomedis

## Sancti Marcelini

**S. Erasmi martiris**

## Sancti Petrocii

**S. Bonifacii episcopi**

**¶ Melodis archi episcopi**

## Translatio Multani

**Sancti Wilhelmi**

Translatio Edmundi

Traductio Ian Juanis.  
Bernardo Guefok

## Bathnabe apollon

**Saint Basil's.**  
Epiphany, Solifidum

**Sancti Basilii episcopi**

## Saint-Denis et Mittet-Mandeff

Translation: Richard

### Sancti Botulphii

**Marci et Marcelliani**

Geruasii et Exothrafi

**Translatio Edwardi**

**Malburgi virginis**

**Sancti Albani mar**

**Etheldrede. Vigilia.**

Gratuitas Johannis ba.

Translatio Eligii epi.

**Johannis et Pauli**  
**Exeffentia man**

**S. Ullentis mat.**

**Saint Leonis Episcopi**  
**Episcopi et Episcopi**

## Commemorative Medal

## Comunicazione Pauli



# The Shepheardes Kalender.



**RE**

July hath. xxvi. daies. and the moone xxx.  
 Qui vult colūmē, Iulio hic probat medicāem  
 Venam non scindat, ne ventrem porio ledat  
 Somnū cupescat, & balnea cuncta paucescat  
 Prodest recens vnda, alcu cum salnia mūda.

d	ii	ix	g	b	i	b
iiii	x	xxix	h	iiii	viii	lviii
v	xi	l	c	v	iiii	lviii
vi	xii	lxi	d	vi	iii	lxix
vii	xiii	lxii	e	vii	ii	lxx
viii	xiiii	lxiii	f	viii	i	lxxi
ix	xv	lxiiii	g	ix	l	lxxii
x	xvi	lxv	h	x	l	lxxiii
xi	xvii	lxvi	i	xi	l	lxxiv
xii	xviii	lxvii	j	xii	l	lxxv
xiii	xix	lxviii	k	xiii	l	lxxvi
xiiii	xx	lxix	l	xiiii	l	lxxvii
xv	xxi	lxx	m	xv	l	lxxviii
xvi	xxii	lxxi	n	xvi	l	lxxviii
xvii	xxiii	lxxii	o	xvii	l	lxxviii
xviii	xxiiii	lxxiii	p	xviii	l	lxxviii
xix	xxv	lxxiiii	q	xix	l	lxxviii
xx	xxvi	lxxv	r	xx	l	lxxviii
xxi	xxvii	lxxvi	s	xxi	l	lxxviii
xxii	xxviii	lxxvii	t	xxii	l	lxxviii
xxiii	xxix	lxxviii	u	xxiii	l	lxxviii
xxiiii	xxx	lxxix	v	xxiiii	l	lxxviii
xxv	xxxi	lxxx	w	xxv	l	lxxviii
xxvi	xxxii	lxxxi	x	xxvi	l	lxxviii
xxvii	xxxiii	lxxxii	y	xxvii	l	lxxviii
xxviii	xxxiiii	lxxxiii	z	xxviii	l	lxxviii
xxix	xxxv	lxxxiiii		xxix	l	lxxviii
xxx	xxxvi	lxxxv		xxx	l	lxxviii
xxxi	xxxvii	lxxxvi		xxxi	l	lxxviii
xxxii	xxxviii	lxxxvii		xxxii	l	lxxviii
xxxiii	xxxix	lxxxviii		xxxiii	l	lxxviii
xxxiiii	xl	lxxxix		xxxiiii	l	lxxviii
xxxi	xli	lxxxx		xxxi	l	lxxviii
xxxii	xlii	lxxxxi		xxxii	l	lxxviii
xxxiii	xliiii	lxxxxii		xxxiii	l	lxxviii
xxxiiii	xlv	lxxxxiii		xxxiiii	l	lxxviii
xxxi	xlii	lxxxxiv		xxxi	l	lxxviii
xxxii	xliiii	lxxxxv		xxxii	l	lxxviii
xxxiii	xlv	lxxxxvi		xxxiii	l	lxxviii
xxxiiii	xli	lxxxxvii		xxxiiii	l	lxxviii
xxxi	xlii	lxxxxviii		xxxi	l	lxxviii
xxxii	xliiii	lxxxxviiii		xxxii	l	lxxviii
xxxiii	xlv	lxxxxviiii		xxxiii	l	lxxviii
xxxiiii	xli	lxxxxviiii		xxxiiii	l	lxxviii
xxxi	xlii	lxxxxviiii		xxxi	l	lxxviii
xxxii	xliiii	lxxxxviiii		xxxii	l	lxxviii
xxxiii	xlv	lxxxxviiii		xxxiii	l	lxxviii
xxxiiii	xli	lxxxxviiii		xxxiiii	l	lxxviii

Octa. Johannis bap.  
 Visitatio beate Marie  
 Translatio Thome apost.  
 Translatio sancti Mar.  
 Sancti Zoe virginis  
 Octava Petri et Pauli.  
 Translatio Thome mar.  
 Depositiō Grimbaldi.  
 Sancti Gerilli episcopi.  
 Septem fratrum mar.  
 Translatio benedicti.  
 Raboris et felicitis.  
 Sancti Prinati marti.  
 Sol in Leo. Dies capte.  
 Translatio Strithupi  
 Augusti. Tra. Olmundi.  
 Sancti Kenelmi regis.  
 Sancti Arnulphi episc.  
 Rufini et Iustini.  
 Margaret virginis.  
 Paredis virginis.  
 Maria Magdalena.  
 Sancti Apollinaris.  
 Cristine vir. Vigilia.  
 Sancti Jacobi apostoli.  
 Anne matris Marie  
 Septem dozzimentum  
 Sampsonis episcopi.  
 Felicitis et sociozūm eius  
 Addon et Sennes.  
 Sancti Germani



# The Sheepherdes Kalender.



August hath xxxi. daies, and the mone xxx  
 quisquis sub Augusto, viuat medicaine isto  
 Raro dormit & estum costum quoq; vitet  
 Balnea non curet nec multu comestio duret  
 Nemo laxari debet vel se Barthomari.



xxi	ix	o	c	xiii	iiii	xx
xx	ix	o	d	ii	iii	xxi
ix	ix	o	e	i	ii	xxii
xx	ix	o	f	xxviii	xxviii	xxiii
xxi	ix	o	g	xxvii	xxvii	xxiiii
xxii	ix	o	a	xxvi	xxvi	xxv
xxiii	ix	o	b	xxv	xxv	xxvi
xxiiii	ix	o	c	xxiiii	xxiiii	xxvii
xxv	ix	o	d	xxiii	xxiii	xxviii
xxvi	ix	o	e	xxii	xxii	xxix
xxvii	ix	o	f	xxi	xxi	xxx
xxviii	ix	o	g	xx	xx	xxxi
xxix	ix	o	a	xix	xix	xxxii
xxx	ix	o	b	xviii	xviii	xxxiii
xxxi	ix	o	c	xvii	xvii	xxxiiii
xxxii	ix	o	d	xvi	xvi	xxxv
xxxiii	ix	o	e	xv	xv	xxxvi
xxxiiii	ix	o	f	xiiii	xiiii	xxxvii
xxxv	ix	o	g	xiii	xiii	xxxviii
xxxvi	ix	o	a	xii	xii	xxxix
xxxvii	ix	o	b	xi	xi	xl
xxxviii	ix	o	c	x	x	xli
xxxix	ix	o	d	ix	ix	xlii
xl	ix	o	e	viii	viii	xliiii
xli	ix	o	f	vii	vii	xliiii
xlii	ix	o	g	vi	vi	xliiii
xliiii	ix	o	a	v	v	xliiii
xliiiii	ix	o	b	iiii	iiii	xliiii
xliii	ix	o	c	iii	iii	xliiii
xlii	ix	o	d	ii	ii	xliiii
xli	ix	o	e	i	i	xliiii
xli	ix	o	f	xxviii	xxviii	xliiii
xli	ix	o	g	xxvii	xxvii	xliiii
xli	ix	o	a	xxvi	xxvi	xliiii
xli	ix	o	b	xxv	xxv	xliiii
xli	ix	o	c	xxiiii	xxiiii	xliiii
xli	ix	o	d	xxiii	xxiii	xliiii
xli	ix	o	e	xxii	xxii	xliiii
xli	ix	o	f	xxi	xxi	xliiii
xli	ix	o	g	xx	xx	xliiii
xli	ix	o	a	xix	xix	xliiii
xli	ix	o	b	xviii	xviii	xliiii
xli	ix	o	c	xvii	xvii	xliiii
xli	ix	o	d	xvi	xvi	xliiii
xli	ix	o	e	xv	xv	xliiii
xli	ix	o	f	xiiii	xiiii	xliiii
xli	ix	o	g	xiii	xiii	xliiii
xli	ix	o	a	xii	xii	xliiii
xli	ix	o	b	xi	xi	xliiii
xli	ix	o	c	x	x	xliiii
xli	ix	o	d	ix	ix	xliiii
xli	ix	o	e	viii	viii	xliiii

Sol in virgine.

Petri ad vincula.  
 Stephani bpl.  
 Inuentio sancti Stepha.  
 Iuliani presbiteri.  
 Oswaldi festum mris.  
 Transfiguratio Domini.  
 festum nominis Iesu.  
 Sancti Ciriaci.  
 Vigilia.  
 Sancti Laurentii.  
 Tiburtii martiris.  
 Clare virginis.  
 Dipolite et sociorum eius.  
 Sept Vigilia.  
 Assumptio beate Marie.  
 Sancti Rochi.  
 Octaua S. Laurentii.  
 Sancti Magni marti.  
 Rodolphi episcopi.  
 Sancti Agapiti.  
 Sancti Barnardi.  
 Octaua assump. Marie  
 Vigilia.  
 Bartholomei apostoli.  
 Rodolphi regis.  
 Sancti Seuerini  
 Sancti Rufi.  
 Sancti Augustini.  
 Decolatio Iohannis ba.  
 Felicis et Adacti.  
 Cuthburge virginis.



# The Sheepheardes Kalender.



September hath .xxx. daies, the mone .xxii.

Fructus maturi, Septembris sunt valituri  
Et pira cum vino panis cum lacte caprino  
Aqua de vrtice, tibi potio settur amica,  
tunc venā pādas, serpens cū femina mandas



ii	iiii	f	ii	iiii	xxii
x	x	g	iiii	vi	x
xxiii	f	h	vi	viii	xxiii
viii	x	i	viii	x	viii
xv	h	e	x	xii	xv
iiii	iiii	lxx	xii	xiiii	iiii
xx	vi	g	xiiii	xvi	xx
i	iiii	h	xvi	xviii	i
ix	viii	i	xviii	xx	ix
xxviii	vi	e	xx	xxii	xxviii
vi	vi	lxx	xxii	xxiiii	vi
xviii	vi	g	xxiiii	xxvi	xviii
iii	ix	h	xxvi	xxviii	iii
xi	vi	i	xxviii	xxx	xi
xix	xi	e	xxx	xxii	xix
vi	x	lxx	xxii	xxiiii	vi
xxv	vi	g	xxiiii	xxvi	xxv
v	ii	h	xxvi	xxviii	v
xvii	ii	i	xxviii	xxx	xvii
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	
		g	xxiiii	xxvi	
		h	xxvi	xxviii	
		i	xxviii	xxx	
		e	xxx	xxii	
		lxx	xxii	xxiiii	



# The Shepheardes Kalender

October hath .xxx. daies, and the moue .xxx.



**RV**

October vini, prabet cum carne ferina  
Nec non aucino, caro valet & volucrina  
Quamuis sint sana, tum est replexio vina  
Quantū vis comede, sed non precordia lede,

ii	biii	lii	a	x	viii	a
x	xiii	xix	b	x	xviii	b
ix	iiii	xx	c	xv	xvii	c
viii	iii	xxvii	d	xii	xvi	d
vii	ii	xxiv	e	ix	xv	e
vi	i	xxi	f	vi	xiiii	f
v		xviii	g	iii	xiii	g
iiii		xv	a		xii	a
iii		xii	b		ix	b
ii		ix	c		vi	c
i		vi	d		iii	d
		iii	e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d
			e			e
			f			f
			g			g
			a			a
			b			b
			c			c
			d			d

# The Shepheardes Kalender.



November hath xxx. dayes. & the moneth.

Hoc tibi scire datur qd rema Nouēbel cura-  
quaq. nociua vita tua sint preciosa dicta (ut  
Balnea cū venere tunc nullū constar habere,  
Potio sit sana, valde arg. minuta bona,



vi	xxvii	d	xi	b	xxv
v	xxvi	e	x	a	xxiv
iiii	xxv	f	ix	z	xxiii
iii	xxiv	g	viii	h	xxii
ii	xxiii	a	vii	i	xxi
i	xxii	b	vi	z	xx
	xxi	c	v	a	xix
	xx	d	iiii	z	xviii
	xix	e	iii	h	xvii
	xviii	f	ii	i	xvi
	xvii	g	i	z	xv
	xvi	a		a	xiiii
	xv	b		z	xiii
	xiiii	c		a	xii
	xiii	d		z	xi
	xii	e		a	x
	xi	f		z	ix
	x	g		a	viii
	ix	a		z	vii
	viii	b		a	vi
	vii	c		z	v
	vi	d		a	iiii
	v	e		z	iii
	iiii	f		a	ii
	iii	g		z	i
	ii	a		a	
	i	b		z	
		c		a	
		d		z	
		e		a	
		f		z	
		g		a	
		a		z	
		b		a	
		c		z	
		d		a	
		e		z	
		f		a	
		g		z	
		a		a	
		b		z	
		c		a	
		d		z	
		e		a	
		f		z	
		g		a	
		a		z	
		b		a	
		c		z	
		d		a	
		e		z	
		f		a	
		g		z	
		a		a	
		b		z	
		c		a	
		d		z	
		e		a	
		f		z	
		g		a	
		a		z	
		b		a	
		c		z	
		d		a	
		e		z	
		f		a	
		g		z	
		a		a	
		b		z	
		c		a	
		d		z	
		e		a	
		f		z	
		g		a	
		a		z	
		b		a	
		c		z	
		d		a	
		e		z	
		f		a	
		g		z	
		a		a	
		b		z	
		c		a	
		d		z	
		e		a	
		f		z	
		g		a	
		a		z	
		b		a	
		c		z	
		d		a	
		e		z	
		f		a	
		g		z	
		a		a	
		b		z	
		c		a	
		d		z	
		e		a	
		f		z	
		g		a	
		a		z	
		b		a	
		c		z	
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		a		a	
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		g		z	
		a		a	
		b		z	
		c		a	
		d		z	
		e		a	
		f		z	
		g		a	
		a		z	
		b		a	
		c		z	

# The Shepheardes Kalender.

December hath xxxi. dayes, & the Mon: xxx.



Sane sunt mebris, res calide mense Decēbris  
Frigus vitetur, capitalis vena scindatur:  
Lotio sit uana: sed vasis potio cara  
Sætrepidus potus, frigori contrarie totus.

x	x	lo	xx	xxi	o
xblii	blii	lvi	gxblii	ix	xbi
bii	xbi	b	g	bii	b
xb	x	x	g	xb	i
liii	liii	xxliii	d	liii	liii
			e	liii	liii
			f	liii	liii
xxi	o	lvi	g	i	b
i	i	xxbii	g	i	b
ix	x	xxbi	b	ix	bii
			c		Sol in Cap
xbii	b	xxi	d	xbii	b
bi	liii	xx	e	bi	i
xlili			f		li
			g	xlili	bi
			h		liii
liii	liii	liii	e	liii	o
xi	ix	xxi	b		xi
xxi	xi	xxlii	d	xi	bi
			e	xxi	x
blii	bi	xxi	f	blii	xxi
xbi	bii	liii	g	xbi	liii
b	xi	xxi	h	o	o
			i		liii
xxi	x	o	d	xxi	bi
			e		xxi
li	o	liii	f	li	i
			g		bi
o	bi		h		li

Sancti Eligii episcopi  
Sancti Libiani  
Despositio Osmundi  
Sancti Barbare  
Sabbe abbatis  
Nicholan episc. et con.  
Octaua Anzæ Apost.  
Conceptio beate Marie  
Cypriani abbatis  
Sancte Eulalie  
Sancti Damasci pape  
Pauli episc. Sollicitudin.  
Lucie virginis

Januarii  
Valerii episcopi  
O sapientia  
Sancti Lazari episcopi  
Sancti Gratiani  
Sancti Venesii vir.  
Iulii martiris Vigilia  
Thome Apostoli  
Triginta martirum  
Victorie virginis  
Sanctarum virginum  
Patuitas Domini  
Sancti Stephani  
Sancti Johannis  
Sanctorum Innocentii  
Sancti Thome martiris  
Trans sancti Jacobi  
Sancti Siluestri



The Shepherdes Kalender.

The exposition, halow, & signification of the letters of the tabular figure, that be in the second lyne after the Romish call letters.

Septua Easter Roga Whit- fro Chist- fro Whiston- fro Whiston-  
 geside. in tions. Sunday mas to day to saynt day to advent  
 in Pent. John. Christmas.

b	rbii	rbii	rbii	b	b	bi	ii	rbii	Friday
c	rb	rbii	rbii	b	bi	bi	ii	rbii	Thursday
d	rb	rbii	rbii	b	b	bi	i	rbii	Wednesday
e	rb	rbii	rbii					rbii	Tuesday
f	rbii	rbii	rbii	bi	ii	b	bi	rbii	Monday
g	rbii	rbii	rbii	bi	iii	b	bi	rbii	Sunday
h	rbii	rbii	rbii	bi	iii	b	iii	rbii	Saturday
i	rb	rbii	rbii	bi	b	b	ii	rbii	Friday
k	rbii	rbii	rbii	bi	bi		ii	rbii	Thursday
l	rbii	rbii	rbii	b	b	b	i	rbii	Wednesday
m	rbii	rbii	rbii	bi				rbii	Tuesday
n	rbii	rbii	rbii	bi	ii	iii	bi	rbii	Monday
o	rbii	rbii	rbii	bi	iii	iii	b	rbii	Sunday
p	rbii	rbii	rbii	bi	iii	iii	iii	rbii	Saturday
q	rbii	rbii	rbii	bi	b	iii	iii	rbii	Friday
r	rbii	rbii	rbii	bi	bi	iii	ii	rbii	Thursday
s	rbii	rbii	rbii	bi	bi	iii	i	rbii	Wednesday
t	rbii	rbii	rbii	bi	bi	iii		rbii	Tuesday
u	rbii	rbii	rbii	bi	bi	iii	bi	rbii	Monday
a	rbii	rbii	rbii	bi	bi	iii	b	rbii	Sunday
b	rbii	rbii	rbii	bi	bi	iii	iii	rbii	Saturday
c	rbii	rbii	rbii	bi	bi	iii	iii	rbii	Friday
d	rbii	rbii	rbii	bi	bi	iii	ii	rbii	Thursday
e	rbii	rbii	rbii	bi	bi	iii	i	rbii	Wednesday
f	rbii	rbii	rbii	bi	bi	iii		rbii	Tuesday
g	rbii	rbii	rbii	bi	bi	iii	bi	rbii	Monday
h	rbii	rbii	rbii	bi	bi	iii	b	rbii	Sunday
i	rbii	rbii	rbii	bi	bi	iii	iii	rbii	Saturday
k	rbii	rbii	rbii	bi	bi	iii	iii	rbii	Friday
l	rbii	rbii	rbii	bi	bi	iii	ii	rbii	Thursday
m	rbii	rbii	rbii	bi	bi	iii	i	rbii	Wednesday
n	rbii	rbii	rbii	bi	bi	iii		rbii	Tuesday
o	rbii	rbii	rbii	bi	bi	iii	bi	rbii	Monday
p	rbii	rbii	rbii	bi	bi	iii	b	rbii	Sunday
q	rbii	rbii	rbii	bi	bi	iii	iii	rbii	Saturday
r	rbii	rbii	rbii	bi	bi	iii	iii	rbii	Friday

C.iiij.



## The Sheepherders Kalender.

A figure of the letter tabular, of the which is declared by the two present figures, the first by the white letters, and the second by the black letters.

[illegible]

¶ This present fygure is for to fynde the letter tabulare, and procedeth as the fygure followeth of the dominicall letters, whereby it behooueth to knowe the golden number for the yere that ye will knowe, and in the lyne that descendeth downeward vnder the sayde number is the letter tabulare, and in lyke wyse of the dominicall letter in the fygure hereafter. And ye ought to knowe that a golden number, dominicall letter, and a letter tabulare, serueth alwayes for a yere saue when it is byserte that byn two dominicall letters & also two tabulare letters, as the fygure here afoze sheweth. It ought to be knowen that the dominicall letters, and the letters tabulare, be in the fyrst lyne vnder the golden number xvi. for the yere of this presente kalender that is, 1568 and so of the other.

## The Sheepherdes' Kalendar.

**The figure 102 to find the golden number and the letter  
Dominicall together for evermore**

[illegible]

In this present figure it behooveth to beholde the golden number of the yere that ye will knowe, and in the lyne right vnder the golden number alwayes is the letter dominicall. r. vpon the golden number viii. type Caſter, and when it falleth that they come both together, Corpus Chriſt. a ſainct Johns day be all in one day. b. vpon. i. b. ſignifieth the loweſt Caſter. And when it falleth that Candelmas and ſhoꝛue mondaye commeth together. b. ſignifieth all about where it is when it falleth with the golden number, vpon the which is our Lady day in March on good Friday.

## The Shepherdes Kalender.

¶ Figure perpetual for Coffer and other moveable leaffes.

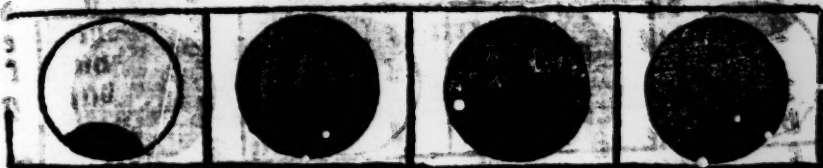
[illegible]

¶ Upon the letters downfall next under the golden number that runneth is  
 Easter daye for the yeare of the golden number, a significih April in signi-  
 fiesh March, and the number of the said letters is the number of the daies of  
 the moneth that Easter shall fall vpon.

The figure of the Eclipse of the sunne and the moone, the dayes  
houres and momentes. Capitulo.vi.

# The Shepherdes Kalendar.

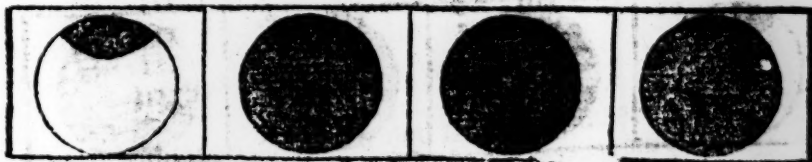
19. d. ix. the eclipse 19. d. ix. the eclipse 19. d. xii. the eclipse 19. d. xii. the C.  
 of the moone the xi. of the sunne, the of the moone, the eclipse of the sunne  
 day of March. xv. xxi. day of August. xv. day of July. xv. the xx. day of June  
 houres. ix. min. i. houres. vi. min. houres. i. minutes. iiii. houres. xxxviii.  
 minutes.



19. d. xiii. the C. 19. d. xvi. the C. 19. d. xvi. the C. 19. d. xvi. the C.  
 eclipse of the moone eclipse of the moone eclipse of the moone eclipse of the moone  
 the. v. day of July, the. viii. day of August. the. xvi. day of the. viii. day of A.  
 viii. houres. iiii. houres. xxi. houres. October v. houres. xiii. houres  
 minutes. xlviii. minutes. xxxviii. min. xxxi. minutes.



19. d. xviii. the C. 19. d. xix. the C. 19. d. xix. the eclipse 19. d. xix. the C.  
 eclipse of the moone eclipse of the moone of the moone the eclipse of the moone  
 the xviii. day of Dec. p. ii. day of March ix. day of february the. xv. day of Au-  
 tober. x. iii. houres, xv. houres. iiii. mi. v. houres. xxxix. mi. gust ix. hours. xvii  
 xiii. minutes. nutes. nutes. minutes.



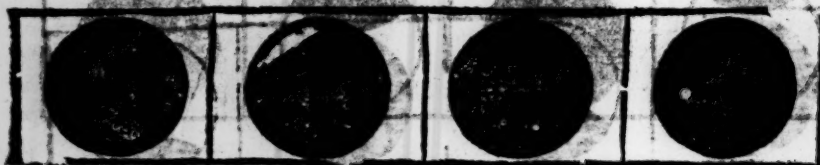


## The Sheepbeard's Kalender.

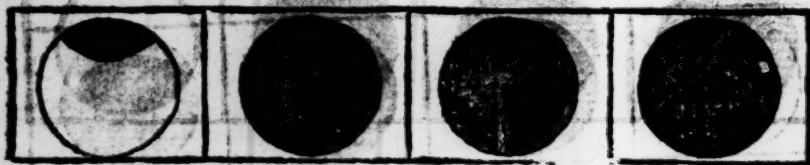
Time of the moon	Time of the sun	Time of the moon	Time of the sun
the 10th day of Dec.	the 12th day of Feb.	the 10th day of Dec.	the 12th day of Feb.
ix. heures.	ix. heures.	ix. heures.	ix. heures.
lxi. minutes.	lxi. minutes.	lxi. minutes.	lxi. minutes.



clippe of the moone clippe of the moone clippe of the same clippe of the same  
the .xv. day of the mth. day of the the .xv. day of the the .vii. day of the  
June .ii. houres. lxxi. number vii. houres number lxxi. houres tober .x. houres, lxx.  
minutes. .xxviii. min. . lxxi. minutes. minutes.



cuple of the moone cuple of the moone cuple of the moone cuple of the moone  
 the .ii. day of April. the .xxvi. days of the .xv. day of Sep- the .xxxi. days of  
 viii. houres, cxi. September xii. hou- tember xiii. houres January x. houres  
 minutes. res xxxvi. minutes. vi. minutes. vi. minutes.

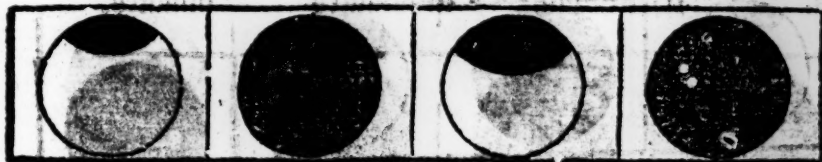


# The Shepheardes Kalender.

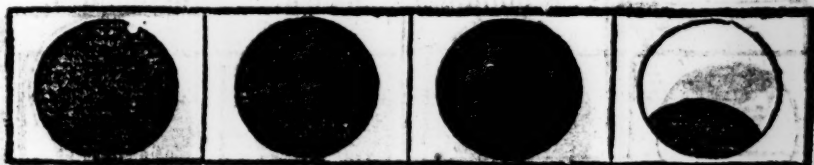
1599. d. lxxxi. the 1599. d. lxxxv. the 1599. d. lxxxix. the 1599. d. lxxxiii. the  
 eclipse of the moone eclipse of the moone eclipse of the sunne eclipse of the sunne  
 the. xix. day of Ja. the. xii. day of Ju. the. xix. day of June the. xix. day of A  
 ugust. xi. houres, lx. xvi. houres, xvi. xvi. houres, lxx. mi. xxvii. xvi. houres,  
 lx. minutes. minutes. nutes. xxvii. minutes.



1599. d. lxxxiii. the 1599. d. lxxxvii. the 1599. d. lxxxix. the 1599. d. lxxxiii. the  
 eclipse of the moone eclipse of the moone eclipse of the moone eclipse of the moone  
 the. viii. day of No. the. vi. day of Sep. the. leconde day of the. xix. day of  
 number. xi. houres, xvi. xvi. houres, xvi. xvi. houres, xvi. xvi. houres,  
 xi. minutes. lxx. minutes. xvi. min. rs. xvi. minutes.

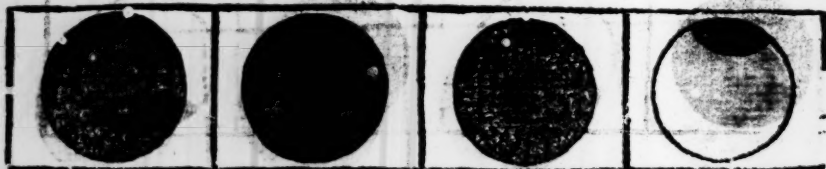


1599. d. lxxxix. the 1599. d. xc. the eclipse 1599. d. xc. the eclipse 1599. d. xc. the  
 eclipse of the moone of the Sunne, the of the Moone the eclipse of the sunne  
 the. xii. day. of Ju. xx. day of July. xix. xxx. day of Decem. the. x. day of July.  
 gust. vii. houres, lxx. houres, xxxviii. mi. ber, viii. houres, iii. houres, xxxvi.  
 minutes. nutes. iii. minutes. minutes.



The Shepheardes Kalender.

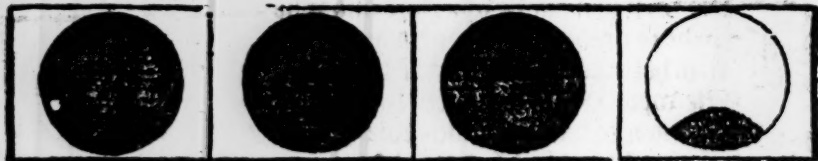
clipse of the Moone clyple of the Moone clyple of the moone clyple of the sunne  
the xix. day of Dec. the. xiii. day of Ju. the. viii. day of Dec. the. xx. day of May.  
cember. xvi. hou. ne. x. houres. xxiii. cember viii. hours ii. houres. xxvii.  
res. xxiii. minuts. minutes. xxiii. minutes. minu.



clipse of the Moone clyple of the moone clyple of the sunne clyple. of the Moone  
the. xviii. daye of the. xiii. daye of A. the. xxi. daye of the. ii. daye of N.  
Ooaber. xix. hou. xii. xvi. houres. liii. September. the. i. xii. x. houres. xli.  
res. xxviii. minu. minutes. houres. xiii. min. minutes.



clipse of the moone clyple of the sunne, clyple of the moone clyple of the moone  
the. x. day of februa. the. xxi. daye of the. vi. day of Ju. the. xxx. daye of Ja.  
ary. xviii. houres. februarye. xxi. gust vii. houres. nuary. xix. houres  
lvii. minutes. houres. xi. min. lviii. minutes. vi. minu.



# The Shepheardes Kalender.

M. vi. c. the Eclipse M. vi. c. i. the Eclipse M. vi. c. i. the Eclipse M. vi. c. ii. the Eclipse  
 of the Sunne the se of the moone theclipse of the sunneclipse of the Moone  
 xxx. day of June. i. xxx. day of Noue. the xiiii. day of De the. xxv. daye of  
 houre. xxxiii. my. ber. vii. houres. xxx. cember. ii. houres. May. vii. houres  
 nutes. viii. minutes. liii. minutes. xxxvi. minutes.



M. vi. c. iii. the Eclipse M. vi. c. iii. the Eclipse M. vi. c. b. the Eclipse M. vi. c. b. the Eclipse  
 eclipse of the mooneclipse of the mooneclipse of the mooneclipse of the mooneclipse of the moone  
 the. xiiii. daye of the. viii. daye of the. xiiii. daye of the xvi. daye of Sep  
 May. xii. houres. i. November vii. hou March ix. houres. cember. xvii. hours  
 minutes. res. xxxvii. minutes. xlii. minutes. b. minutes.



**A**ll the Eclipses of the Sunne be on the day, and of the Moone by  
 night. And ye shall wyte the Eclipse of the Sunne and the Moone  
 appereth sometime otherwyse then we se it, for the Eclipse of the  
 Sunne may well be by night, and the Eclipse of the Moone may  
 be by day. But such Eclipse appeareth not to vs Shepheardes.

**N**o maruell that mans minde is mutable  
 And wyll you knowe wherfore and why  
 for he is made of thynges varyable  
 As of hotte, colde, moyste, and drye  
 The wyte is lyght, it passeth lightly  
 And sych we be made of foure changeable  
 Howe shoulde man be stedfast and stable.

And eclipse shall be merueylous to beholde  
 Through which many shalbe the worse  
 for many shall fynde neyther syluer ne golde  
 It shalbe so darke within their purse.



## The Sheepearde's Kalender.

*Pochia Iaculus amat.*

Tangere crura caue quum luna videbit aquosum ; Inse-  
re tunc plantas: exte-  
rige turres, Et si carpis iter tunc tradius ad loca transi

*Febris virgo clamat.*

Piscis habens lunam noli curare podagram . Carpe viam carius sit potio modo sa-  
lubris.

*Martius arua colit.*

Nil capiti noceas Aries cum luna refulget, De vena minuas & balnea tutius intres:  
Non tangas aures nec barbam radere debes.

*Aprilis florida predit.*

Arbor plantetur cum in luna Taurus habetur, Non minuas tamen edifice nec semi-  
na spergas, Et medicus caueat cum ferro tangere collum.

*Ros et flos nemorum, Maio sunt comes amorum.*

Brachia non minuas cum lustrat Luna Gemellos Vnguibus et manibus cum ferro  
curra negitur. Nunquam probris a promissore peritum,

*Dat lunius terra.*

Pectus pulmo iecur in Cancro non minuantur, Somnia falsa vides vtelis sit emptio-  
rerum, Potio sumatur securus perge viator,

*Iulia recreatur auena*

Cor grauat et stomachum cum cernit luna Leonem, Non facies vestes nec ad con-  
uiuia vades. Et nil ore sumas nec sumas tunc medicinam.

*Augustis Epicas.*

Lunam Virgo tenens vxorem ducere noli, Viscerea cum costis caueas tractare cru-  
orem. Semen datur agro: dubites intrare carinam.

*September colligit vinas.*

Libra lunam tenens nemo genitalia tangat, Aut renes nates, nec inter carpere de-  
bes, Extremam partem libre cum luna tenebit,

*Seminat October.*

Scorpius augmentat morbos in parte pudenda. Vulnere non cures caueas ascindere  
naues. Et si carpis iter timeas de morte ruinam.

*Spoliat virgulta Nouember.*

Luna nocet femeri, per partes mota Sagitta . Vngues vel crines poteris præscindere  
certe, De vena minuas et balnea tutius intres

*Querit habere cibum porcum mactando December*

Capra nocet genibus ipsam cum luna tenebit. Intrat aqua nouam citius curabitur  
æger. Fundamenta ruunt modicum tunc durat id ipsum.

*Epilogus sequitur omnium iuxta dictorum.*

**Q**Uæ viri antiqui potuerunt scribere libris  
Decurrendo polum constanti mente rotundum  
Aereasq; domos temptando et sydera cuncta  
Quæq; fluunt ex his quomodo nunc sol moueatur  
Intus habes collecta breui compendio et arte.

# The Sheeheardes Kalender.



## De duodecim signis.

Signorum princeps aries et taurus et vrna  
Tindaride iuuenes et seruida brachia cancri  
Herculeusq; leo nemeæ pauor asinaq; virgo  
Libræ iugo equaliter pendent: et scorpius acris  
Centaurusque senex chiron et cornia capri  
Dilectusque Ioui puri, et duo sidera pisces.

## Idem de signis.

Corniger in primis aries, et corniger alter  
Taurus item gemini: sequitur quos cancer adustus  
Terribilisque feræ species et iusta puella  
Libra simul nigrum portans in acumine vinus  
Centaurusque biformis adest: pelagique puella  
Et qui portat aquam puer urniger et duo pisces.

## De quatuor partibus anni,

### De vere.

Verque nouum stabit cinctum florente corona  
Pingens purpuero venantia patra calore  
Ver palidum vario nectit de flore coronas  
Verè nouo lectis decorantur floribus arua  
Veris honos tepidum floret: vere omnia rident,

### De æstate.

Stabat nuda æstas et spicea ferta gerabat  
Hortidaq; æthiopis signis imitata figuram  
Scindit agros æstas Phæbeis ignibus ardens  
Tortida fert aruis æstas frugifera mella  
Flaua ceres æstatis habet sua tempore regna.

### De autumno.

Stabat et autumnus calcatis surdibus vuis  
Libra per autumnum musto spumantia seruat  
Pomifer autumnus tenero dat plamite fructum  
Vitæ coronatas autumnus de grauat vlnos  
Fœcundos autumnæ locos de vitibus imple.

### De hyeme.

Stabat hyems glacies canos hirsuta capillos  
Cuius nix humeros circundat, flumina montes  
Præcipitant: semperque riget glacie horrida barba  
Albentes hæc durat aquas et flumina nectit  
Tristis hyems niueo montes velamine vestit,

Here after followeth the seconde part of the com-  
post and kalender, which sheweth of the trees of vices  
and of the paynes of hell, Cap. vii.

# The Shepherdes Kalendar.



**I**n the name of the father, the sonne, & the holy Ghost. Amen. Wee purpose to shew the trees of vices, for synners to take example by for to vnderstand theyr synnes. The which is deuised in. xli. principall partes after the vii. deadly synnes, and eche deadly synne is lykened to a tree, and euery tree, hauing, viii. small branches, & all these. vii. trees cometh out of one tree by it selfe that is euyll, and cometh of one beginning, and that is the deuill, and it bydeth an end, that is euertlasting damnation, which is ordayned for all them that seeke not remedy betimes by penitence and repentaunce of theyr lyfe in tyme.

And after these trees of vices, followeth, the paines of hell to shew the lay people what punishmente is ordayned for euery deadly synne, and that the people may better shew theyr synne in contricion, and make cleane theyr conscience, & that they may bee the house of God so that vertues may growe and fructifye to the profite of theyr soules. The first great braunch of the tree of byces is Pryde, and he hath xvi. braunches growing out of hym, As of bayne glory of hym selfe. Wayne glory of the worlde. Praying hym selfe in euyll. Boltynge of synne. Inobedience, Disdayne. To tempte God. Excesse, Disprayinge. false goodnes, Hardynesse, Presumption, Rebellion, Obstinacion. Sinne wittingly. Communynge of the Sacrament. Shame to doo good. Out of euery of the which braunches spryngeth thre braunches, and out of euery of the sayde thre braunches groweth thre small braunches, to the number of seuen score and thytene, and in so many maners and waies ye may synne in the synne of Pryde, the which is the roote and beginning of all the seuen deadly synnes, And therefore it shall be shewed fyrste of Pryde, and after the other fyre synnes as they followe in order.

The Shepheardes Kalender.

The first branch of pride.

**M**aine gloyp of him selfe.  
**S**eeking ioy  
 and not the glo-  
 ry of God.  
**H**ypocrysy.  
**D**ispraisinge  
 them selfe for to  
 haue prayling.

**W**hen any weneth y his goods cometh of him selfe  
**O**r that such goods be due for their merites  
**I**f they beleue to haue, or know moze then they do  
**D**issembling by wordes to be better then they be  
**S**eeming by workes to be good and be not  
**D**esiring prayse for his good dedes by other  
**T**o dispraise his dedes y other should praise them  
**T**o repent his doings because they be disprayed  
**D**ispraising him selfe that other may prayse him.

The second branch of pride.

**M**aine gloyp of the world.  
**F**or riches.  
**F**or pompes.  
**F**or honours.

**W**hen they wene to be better for their goods  
**O**r wene to be worse without them  
**T**o be ashamed y they lacke riches in their name  
**D**elighting him to haue a great household  
**R**eioyse them in the faire shape of their bodices  
**O**r in new fashon, or multitude of his clothes  
**W**hen they desire to be honored with others good  
**W**ill to be honored and dread  
**O**r to the end it may be sayd that they be mighty

The third branch of pride.

**G**lad of euill doing.  
**D**eclaring their  
 finnes.  
**B**eing glad that  
 they be euill.  
**T**o haue no  
 shame of euill  
 doing.

**F**or to be prayed of cursed and unhappy people  
**O**r for to shewe that they be prompt to euill being  
**D**elighting in recordation of his euill dedes  
**F**or that they loue the frendship of the world  
**O**r for they doubt not the righteousness of God  
**O**r els they loue not God with their hart  
**F**or they know not which is vertue ne vice  
**F**or to amend themselves be not willing  
**F**or to be sene gladly when he doth euill.

The fourth branch of pride.

**B**oisting of sinne.  
**P**rayling thy  
 selfe.  
**I**n shewing the  
 selfe better then  
 they be.  
**W**eening that  
 they be wise &  
 be not.

**O**penly before all folkes or seue  
**O**r secretly before one or by him selfe  
**S**eeking occasion for to be prayed onely  
**C**ouering their euils, that they be not sene  
**T**elling their good dedes y they may be knowen  
**H**iding their finnes that they appeare not great  
**T**o be great in iudgement with him selfe onely  
**D**ispraising the vnderstanding of other  
**P**resuming their owne vertue the grace of God.

D.i.

Openly



The Shepheardes Kalender.

The v. branch of pride.

**I**nobedient.  
Openly again-  
saying.

Doing vnduely  
all that they  
ought to do.  
For to require  
grace importu-  
nate.

**D**ispraising his maister or them y he about him  
**D**ispraising the merites that come of obedience  
**D**esyring to be such that he may gaynelay other  
**W**hen negligently they do y. that they ought to doo  
**O**r when they do it otherwise then appertaineth  
**O**r for to let domage, and to haue profite  
**W**hen they haue custome in sinne & fall oft therein  
**E**nuiously and frowardly asking grace for it  
**I**nsatiably perseuering without amending

The vi. branch of pride.

**I**nordinate.  
Dispraising  
other.  
Preferringe  
themselves be-  
fore other.  
Dispraising o-  
ther lesse then  
himselke.

**F**or their ignozance and fault of vnderstanding  
**F**or their pouertie and scarlenes of riches  
**F**or the sicknes and defaulte of members  
**S**hewing him selfe cunning in some workes  
**I**n praising their dedes dispraise them of other  
**I**n considering of lesse then he exalt himselke  
**T**hat will compare themselves for riches or science  
**O**r they which be almost as great as he  
**O**r which in thinges aboute said are aboute him.

The vii. branch of pride.

**T**empt God.  
Desiring to  
sinfull liuing.  
To expose them  
selke in perill.  
Not helping  
them selues  
from perill.

**F**or they consider but sensible thinges  
**F**or they will not beleue things that they see not  
**T**o iudge thinges to come or they happen.  
**T**o beleue them selfe that god should deliuer them  
**O**r to dispraise and die in such daungerous perill  
**O**r beleue in destenies that otherwise it may not be  
**F**or they will vse no reason for to helpe them selfe  
**F**or they will vse their owne folly without counsell  
**F**or they be to slothfull, not willing to labour.

The viii. branch of pride.

**E**xcessive.  
To goe before  
thy betters vn-  
worthely.  
To abstaine the  
ouer much.  
To oppresse the  
poore men or ser-  
uaunts.

**U**surping the might that they ought not to haue  
**E**xceeding the power to them committed or giuen  
**T**reating them euill that be vnder their puissance  
**F**or they beene lesse worthy in such authoritie  
**F**or they are to cruel to them that be subiect  
**T**o make himself hated & may profite by faire spech  
**B**y might or riches of his freendes  
**F**or violence that the soueraignes may doo  
**F**or the riches or great goods that they haue

Putting

The ix. branch of pride.

**D**ispraying.  
 Putting his  
 soule in perill.  
 Caring not for  
 things to come.  
 Prefer the body  
 to the soule.

**B**eing in deadly sinne without repenting him  
 Being in sinne and care not for to know it  
 Or to vnderstand it and reioyce of it  
 Not beleuing the life to come for the good people  
 Beleuing the life to come, but not stedfastly  
 Or to beleue it well, and not amende their liues  
 Being diligent to the body, negligent to the soule  
 Desiring temporall goodes and not spirituall  
 Nourishing continually the flesh in delights.

The x. branch of pride.

**F**alse goodnes.  
 Unrightfull to  
 be disprayed.  
 Unjustly wil-  
 ling to be prai-  
 sed.  
 To doo good in  
 an euil intent.

**F**or his presumption, arrogancie, and pride,  
 For his vaine glozy, baunting, and praisling  
 Or for to shew to liue of auantage  
 When they delight in worldly louings  
 When they haue dread for to be disprayed  
 For to desire to be honozed without cause  
 For ignorance when they beleue not to doo good  
 wickedly do good in hope that it shal turne to euil  
 fraudulently doing it for to deceaue other.

The xi. branch of pride.

**H**arshnes.  
 Being unkind  
 in their dedes.  
 To be fierce  
 and ouer cruell  
 importunitie.

**T**o be presumptuous and not proue the truth  
 By entreating ouer straightly the rightful things  
 Trauelling more then of right them that be iust  
 When there is none affection ne loue vnto other  
 To finde new maners to doo euill  
 To haue no shame to doo crueltie  
 When one desireth a thing euer continually  
 Or when one is ouer hasty to haue his duty  
 Or to be ouer enuious in asking it.

The xii. branch of pride.

**P**resumption.  
 Beleue no man  
 but them selfe.  
 Speaking of  
 high things  
 Beleue more in  
 himselfe then  
 he should doo.

**I**n gainsaying alway in the dedes of other  
 Not beleuing that other then doo good for God  
 For his owne dedes to be content of him selfe  
 Exalting him selfe and shewing that he is great  
 To contrary his neighbours or other such  
 In blaspheming God and holy saintes  
 When any will not know their owne defaultes  
 When any dispraisth the faultes of other  
 Undertaking to come that they may not.

The Shepheardes Kalender.

The xiii. branch of pride.

**R**ebellion.  
 Hard them selfe  
 in fighting.  
 Resist to God.  
 To hypholde  
 euill.

**T**hat may not suffer patiently to be smitten  
 To grudge against the will of God  
 For to be smitten blaspheme God and his saintes  
 To let any good to be doone  
 Not to helpe to doo good when they may  
 Or to be soze that any body should doo good  
 For to doo sinne more liberally  
 For familiarity that they haue to him that sinneth  
 Or that this sinne that they defende.

The xiiii. branch of pride.

**O**bstination.  
 By fasting.  
 Not willing to  
 forsake euill  
 doing.  
 To be harde-  
 ned in euill.

**H**e will not heare their betters to teach them good  
 He to doo thereafter ne mendeth them not  
 Wilfully to do euill for to be mended  
 For they will not leaue their euill custome  
 Or els they giue not them to doo good  
 Or that they reioyce them in euill doing  
 To doo against things that are doubtfull  
 To beleue that thing good that is not  
 To giue themselves to euill without remedy.

The xv. branch of pride.

**S**inne wittingly.  
 Sinning  
 deadly.  
 Sinning  
 venially.  
 In thought  
 deadly or ve-  
 nially.

**B**y presumption or vnderstanding to do euill  
 Or by ignorance that they will not vnderstande  
 Desiring and prouoking them selfe to doo euill  
 For to follow euill company  
 For custome to doo any veniall sinne  
 To ende one sinne that they may ende another  
 By cogitations in their hartes onely  
 By wordes sayde lightly  
 Or by worke doone vndiscreetly

The xvi. branch of pride.

**C**onmuring of the sacra-  
 Singing of  
 seruice.  
 Administring  
 the sacraments.  
 Receaue the  
 body of Iesu  
 Christ.

**A**nd to be in any heresy  
 Or to be in lutes of cursing  
 Or wittingly in deadly sinne  
 Lesse then his dutie and vnworthly  
 Without reuerence and vndeuously  
 Without doing their duty to the people discretly  
 Without honour deuotion and reuerence  
 Chastously and of that they should not receiue it  
 To lay against them that are more wisser then he  
 willingly

The Sheepheardes Kalender.

The xvii. branch of pride.

**S**hame to be good.  
 Willing to be good and haue shame.  
 Hauing shame to be good and is not.  
 For to be lyke them that be euill.

**B**y weaknesse and fault of corage  
 For to loue negligently any good that may be  
**B**y weening that it is shame which is honoz  
 When they will accomplissh the will of any person  
**O** when any loueth that which is not good  
**O** when they be slothfull for to doo good  
 When they reioyce them in euill company  
 To shew the domage of him selfe and other  
 For to obtaine that he desireth.

Here endeth the branches and small sprayes of the sinne of Pride.  
 And hereafter foloweth the branches and sprayes of Enuy, and the names of them all in order as they come. The first is Prouolmes, the seconde is Detraction, the iii. Adulation, the iiii. Sufuration, the v. Sinne against the holy ghoist, the vi. Suspention, the vii. Accusation the viii. Excusation, the ix. Unthankfulnesse, the x. to iudge, the xi. Substraction, the xii. Drawing other to sinne, the xiii. false loue.

The first branch of Enuy.

**S**orrow of the  
 wealth of his  
 neighbour.  
 Not glad of  
 the wealch of  
 his neighbour.  
 To be glad of  
 his neigh-  
 bours hurt.

**F**or to desire thy neighbours harme  
 For thou mayst not sustaine to see his wealth  
 To th'end that thou mayst oppresse them in misery  
 When he had done iniury in times past.  
**O** hath not giuen to thee that thou required  
**O** thou mayst not see the encreasing of his good  
 That thou doest to him or art causer  
**O** of that other dooth and not thy selfe  
**O** that he suffereth by the iustice diuine.

The ii. branch of Enuy.

**S**orrow of  
 lightnesse.  
 For cruell hate  
 In lying wit-  
 tingly.

**B**y euill accustomance so for to doo  
**O** to accomplissh the will of some folke  
 Not taking heede if their wordes may any other  
 finding any yll that is not good ne faithfull  
**I**n reporting that they heard say or that it is truth  
 To say they haue heard yll by other and haue not  
 To th'end to cause some to haue trouble & domage  
 To th'end that no wealth come to him & they hate  
**O** to the ende that he be thereby diffamed.



The Shepheardes Kalender.

The iii. branch of Enuie.

**I** To anoy vnder  
Colour of good  
fauour.  
Nourish all in  
faire semblance.  
Holding his  
peace suffering  
to doo yll.

Adulation.

**K** To say that they know, the which they know not  
That they vnderstand to be greater then it is  
Nourish, sustaine, or defend other in folly.  
Saying that profiteth or noyeth by flattery  
Sometime flatter veniall, sometime mortall  
Saying cull behinde and faire before  
For to haue any winning or profite  
For to compare or please some person  
Or not to leese the loue of him that doth cull.

The iiij. branch of Enuie.

**I** Causing discord  
and strife.  
Making strife  
to last long.  
Not labouring  
for peace.

Contumacious.

**K** By perswasions mouing the parties  
Or by false tales and making of lésings  
And in reporting of cursed language  
For thou wilt haue a mans loue onely  
Or thou wouldst haue helpe to anoy another  
Or not caring for the welth of them þ be at discord  
By malice þ thou wouldst not haue þ peace made  
For thou wilt not trauell for to make peace  
And being diligent to trauell for it.

The v. branch of Enuie.

**I** Sclaundering  
the good people.  
Warning that  
it is a paine to  
serue God.  
Not helping the  
good people.

Sin against þ holy god

**K** Turning their good name into cull  
Seking meanes for to trouble their mindes  
Withdrawing them from the loue of people  
In abusing them of the graces of God  
Being slothfull in dooing good workes  
Not louing God  
The which suffereth for the loue of God  
Or for penance of their sinnes  
Or for to get the glozy of our Lord.

The vi. branch of Enuie.

**I** To beleue to  
soone.  
Believing ouer  
faithfully.  
Oft times to  
beleue.

Suspicion.

**K** By what soeuer occasion indifferently  
To beleue any thing that is sayd shortly  
Be it true or false without any aduise ment  
That the which thou should not beleue  
Or that thou art ouer light in believing  
Or thou iudgest the good without discretion  
Things unbelievable and which may not be  
When diuers times thou hast bene deceiued  
For thou mayst not but beleue.

The vii. branch of Enuy.

**A**ccusation.  
Of troth.  
Falsely.  
Of doubtfull  
things.

**W**hen it is for vengeance of him that is accused  
**W**hen it is for lightnes & they haue to accuse other  
**O**r to please him to whom they doe accuse vnto  
**W**hen they finde the euill with which they accuse  
**W**hen they knowe him that they accuse not guilty  
**W**hen they accuse the guilty because of hate  
**S**eking occasion to noy him that is accused  
**A**ffirming to be true the vncertaine of their accuse  
**I**mposing the harm & they wene be & know it not.

The viii. branch of Enuy.

**A**ccusation.  
By wordes.  
By force of  
swearinge.  
By the holy  
gospell.

**W**hich be doubtful hauing double vnderstanding  
**M**anifestly and which they knowe to be false  
**S**eking occasion to hide the euill dede  
**P**utting the fault on him that did it not  
**F**or to shewe him selfe innocent of the fault  
**F**or to auoyde the punishment of his fault  
**T**hough he be constrained to forswere him  
**A**nd worse if they doo it wilfully  
**O**r to sweare ere they knowe wherfore they sweare.

The ix. branch of Enuy.

**A**ntithamfulence.  
Not knowing  
the benefites  
of God.  
Doing ill for  
good.  
Not yelding  
goodnes for  
goodnes.

**H**ow much or how well they haue doone (them)  
**B**y what bounty for without desert he giueth vs  
**O**r what thing is worthy to retribute to himselfe  
**T**o him which did helpe thee in thy need  
**U**nto him which counseled thy in the necessitie  
**U**nto him which defended and kept thee from perill  
**B**ut doone euill to him that hath doone thee good  
**N**either doo euill ne good to them & did thee good  
**F**or receiuing a great benefite yeld a small.

The x. branch of Enuy.

**T**o iudge.  
The daedes of  
other not ap-  
perceyning.  
Doing falsse  
iudgementes.  
Euill to be  
good or contra-  
ry.

**B**y ignorance ere they knowe how  
**I**n doubt of that which they knowe not  
**O**r to iudge without being required  
**F**or any gistes receiued or to receiue  
**F**or loue or for hate  
**L**ightly for certayne malice  
**B**y lightnesse for they beue accustomed  
**O**r so to doo weening to doo it by spozte  
**O**r wittingly willing for to anoy other

The xi. branch of Enuy.

**S**ubtraction.  
In temporall  
things.  
In spirituall  
things.  
Of counsell.

Not giuing to the poore goods that be superfluous  
Reteyning lawfull goodes without departing  
Goodes that are exposed in euill vsages  
Not being busy about the saluation of sinners  
Not admonishing sinners to leaue their sinne  
Not shewing to other the good that they can  
Not giuing counsell to them that aske it  
Not giuing euill counsell willingly  
Not counselling when they may them that doo ill.

The xii. branch of Enuy.

**D**rawing other to sin.  
By example.  
By counsell.  
By force.

When they doo euill afore their subjects  
When any leadeth another in company to do euill  
By vnder the colour of good doo great hurt (lesse  
Drawing the great to euill to cause his to be sene  
By their sinne more delectably  
And be glad that they consent to sinne with them  
Of requiring and admonishing  
Not crailing till they consent to euill  
By oppression and in constraining them.

The xiii. branch of Enuy.

**F**alse loue.  
For the looue  
hand fauour of  
man.  
For earthly  
prouite.  
For fleshy hu-  
manitie.

Them that fauoureth thee and dooth thy will  
Them that may noy thee to thy end & they doo not  
To thy end thou mayst be sene gentle and make  
Fayning thee to be a frend to him and art not  
Fayning that thou louest him more then thou doost  
Shewing to be his frende and art his enemy  
Defending or sustaining any in their euill  
Promoting them which are not worthy to be  
For to labour to liue more deliciously.

Here endeth the branches and small sprays of Enuy. And follo weth the  
branches and small sprays of Wrath. Is Iniquitie, Hatred, Continuall,  
Consenting, frowardly, Homicide, Vengeance, Impatience, Clamour  
Blasphemy. And out of eche of these x. branches, commeth  
ix. other small branches and sprays. And so the  
whole number is xcix. branches.

The which lettech a man that he may not looue God ne his owne  
soule. And for his sinne it is harde to be accuso-  
med in a man and be saued.

Working

The Shepheardes Kalender.

The first branch of Wrath.

**I**mpugning.  
Mocking him-  
selfe.  
Cursing.  
Deceiuing.

**L**etting other to loue that mocketh thee  
for declaratiōs that thou hast in mocking  
Or that thou art accustomed so to doo  
Other in his thought without speaking  
Or of his mouth by wordes  
Sowing discorde and noyse betwene people  
Giuing wilfull counsell for to doo euill  
Awaiting the sinner for to doo euill  
Seking sinne and not repproue it when they may

The ii. branch of Wrath.

**I**nturie.  
Discorde.  
Conspiration.

**B**y manifestes and rancours  
Seeming a frende and haue rancour at thy hart  
for to make peace and keepe malice in thy minde  
In defaming other  
In taking his goodes from him  
In hurting his body or his good name  
To scismaticke or procure diuision in the church  
Coniuring in persons in good or in euill  
Conspiring in any workes.

The iii. branch of Wrath.

**C**ontinuing in bitter.  
Repreuings.  
Sharpe words.  
Griewing his  
neighbours.

**R**epreue the powerie in which they are  
The flagellations that they haue or had  
Or that they become of a poore kindred  
Prouoking other to anger  
Full of repprouing and iniuries  
Such as may beare hurt and damage  
By outrageous wordes and sayings  
By hurting of his person or homicide  
for to take from him his goodes or renoune

The iiii. branch of Wrath.

**C**ontenting.  
Not amending.  
Retoyling of  
euill.  
Helping to doo  
euill.

**W**hen they haue domination vppon the sinner  
Or when he is familiar with him  
That helpeth to doo euill and might let it  
Playning and retoyling the sinners  
And not to mourne for the sinne that they haue  
Not correcting them that be euill  
By counsell that thou giuest  
By helpe that thou giuest to them  
for thou defendest them that doo euill.

Impugning



The Shepherdes Kalender.

The ii. branch of Wrath.

**F**rowardy  
Impugning  
goodnes.  
Haunting  
strifes.  
Scuffle by  
wordes.

**K** Believing in any heresy  
**K** For to haue meate and drinke  
**K** For the love of one and hate of another  
**K** By countenance for they reioyce in them  
**K** By manifest hate that they will make apere  
**K** By secret rancours in their hartes  
**K** As in questions inutile and frowarde  
**K** For to the we his science  
**K** For to gaine say him to whom they speake

The vi. branch of Wrath.

**F**ornicidie.  
In defending.  
Slaing wil-  
fully  
which they  
wen not for  
to kill.

**K** Having will to slea and kyll  
**K** Mansle or other without will to slea  
**K** To slea vnadvisedly or ignorantly  
**K** By treason  
**K** By lye  
**K** For he which they slea is good  
**K** Meaning to doo well and doo slea some man  
**K** In conceit of any thing toposelly  
**K** Or by him giue any medicine

The vii. branch of Wrath.

**F**urgesauncer.  
For wronge  
dowing.  
Meaning that it  
be his damage  
and is not.  
By faulte of  
some thing.

**K** Saying semblable iniuries  
**K** In saying more greater iniuries  
**K** Or iniuries though that they haue lesse  
**K** Saying him that correcteth thee for thy wylth  
**K** Or doo euill to him that dooth thee good  
**K** If it displeaseth thee & they haue done for thy wele  
**K** If any giueth or lendeth thee not their goodes  
**K** That he hath not doone that that he is not bound  
**K** Or hath not holpen thee to doo thy il will, (to doo

The viii. branch of Wrath.

**F**urpachene.  
In iudgements  
of God.  
In his wret-  
chednes  
Of wrongs of  
his neighbors

**K** When that which pleaseeth God displeaseth thee  
**K** Or for the will of God pleaseeth thee not  
**K** Or thou hatest that which God would haue done  
**K** If thou be in any malady or sickness  
**K** Or if thou be in great pouertie and need  
**K** Or if thou haue any troubles or aduersities  
**K** For they haue mislayde thee in wordes  
**K** Or they haue misdoone to thy person  
**K** Or they haue misdoone in the goodes.

Debate.

The Sheeheardes Kalender.

The ix. branch of Wrath.

**C**lamour.  
Debate for  
inutile thinges.  
To make le-  
lings and false  
tales.  
Clattering.

**A**s beauty of and fairnes of women  
Of his lynage, freendes, and parents.  
Of thinges of the which dooth annoy  
By very malice and hate  
By vaunting, raking, and boasting  
By fraude and unfaithfulnes  
To vanquish by force of speaking  
Of for to annoy by clattering  
Of for pleasure that they take in it.

The x. branch of Wrath.

**B**laspheyming.  
Knowing of  
God the which  
apperteyneth  
not to him.  
Affirming of  
good thinges  
vnworthely.  
To say that is  
good y is not.

**A**s of his soueraigne might and puissance  
Of great goodnes in vs  
Of his rightwise iustice  
By any errour in the which they be  
For dread and feare of leasing  
For rouetise of winning  
In beleuing as dooth Idolatores  
In opinion by euill vnderstanding  
Dooing against the ordinances of the Church.

¶ Here endeth the branches and small sprays of the sinne of Wrath. And  
hereafter followeth the xvii. branches of Slothe, as Euill thought, Noye  
of wealth, Redynes to euill, Pusillanimitie, Euill wyll, Breakeinge bowes,  
Impenitence, Infydelitye, Ignorance, Wayne sorrowe, Slowlie, Euill hope,  
Curiositie, Idlenesse, Euagacion, Lettinge to doo good, desolation.  
Out of the which xvii. branches, cometh Clissi. small bran-  
ches, which bringeth a man to euerlasting dampna-  
tion and paines perpetuall.

The first branch of Sloth.

**E**uill thought.  
Superfluous  
thoughts.  
Dolorous cogi-  
tations.  
Detestable  
thought.

**T**o delite in thinking euill  
Thinking that sinne is a swete thing  
Long abiding in thinking euill  
How they may hurt any secretly  
That imputeth his deede vnto other  
How dooing euill they may be sayd good  
How they may dw euill  
How dooing euill they may perseuer  
How they may resist to the good.

The Sheepheardes Kalender.

The ii. branch of Sloth.

Shoy of wealth.

To sinne by  
custome.

Sinning by  
malice.

Or by desire not  
to loue it.

For that other sinneth in like wise  
For the custome is so for to doe  
For there is none that reproveth the euill dooinge  
When any loueth euill and dooth accomplish it  
When any loueth the good and dooth it not  
When any hateth the good and loueth the euill  
When any dooth good against his will  
When any reioyseth not in doing good  
When it displeaseth them not if they doe euill.

The iii. branch of Sloth.

Redines to yll.

By constance.

By pusillan-  
mitie.

By curiositie.

In leauing the good which they know  
Changing oft times their purpose and counsell  
Weake in aduersitie & rayle himselfe in prosperitie  
Withdrawing him from the good  
Withdrawing in the grace of God  
Fearing to begin any good thing  
Seeking new thinges and vnprofitable  
Pleasantly to heare tales and fables  
Seeking new tidings by his owne will

The iiii. branch of Sloth.

pusillanmitie.

Dread where  
they ought not.

Dread more  
then they should

Dread them  
that they  
should not.

Dreading that which is to come is no damage  
Leasing the spirituall goods for the temporall  
If temporall aduersitie seme our gracious  
Making great sorow for that thou hast lost  
Sorowing that they haue which they desire  
Making sorow if any thing hap against thy will  
As detractours when thou liuest iustly  
As defending the euill for to please them  
Or it noyeth them not if any doo well.

The v. branch of Sloth.

Euill will.

Will to doo  
euill.

Customably  
for to doo euill.

Delighting in  
euill as much  
as they may.

That it be to the dishonor of God  
To the damage and prejudice of his neighbours  
To the damnation of the soule  
For the declaration of thy euill  
For the displeasure of the good  
For they doo that which they please and will  
Not resisting euill cogitations  
Looing euill delectations  
Appetiting that they may delight in euill.

The vi. branch of Sloth.

Breaking bowes.

By negligence.

By forgetting.

By dispraisinge.

**W**hen any maketh a bowe and misprayseth to doo it  
**T**hat dooth lesse to bowe then he hath promised  
**T**hat fulfilleth not his bowe as he should  
**O**f solemne secret bowes thinges to them belöging  
**O**f bowe promised to himselfe. or other  
**O**f bowe made to enter into religion  
**N**ot accomplishing his bowe when he may  
**O**r that may not & dooth none other good feblable  
**O**r that they haue no letting for to accomplish it

The vii. branch of Slothe.

Impenitence.

Not using and doo  
 no penance.

Not hauinge  
 shame to sinne.

Purpose for to  
 sinne.

**B**y finall penaunce and neuer to repent  
**B**y delacion from day to day of repenting  
**B**y misprysing that they will not repent them  
**W**hen after sinne they be ready to sinne againe  
**W**hen they haue no shame of sinne y they haue don  
**O**r without sorow reioyce them to haue doone ill  
**B**eing in will to accomplish mortall sinne  
**A**fter that they haue sinned purpose to hide in it  
**S**eeking occasion to fall into euery sinne.

The viii. branch of Sloth.

Infolitic.

Not beleuing  
 that they should  
 beleue.

Beleuing that  
 they should not.

Beleuing vn-  
 stedfastly.

**A**s the Jewes beleue an other vnfaithfull men  
**T**hat wil not heare the articles of the faith  
**O**r that heareth them and will not beleue in them  
**I**n false Gods as dooth the Sarazins  
**I**n Idolles or in some Simulacres  
**O**r beleue in deuillish thinges as witches doo  
**D**oubt in that, that they ought to beleue stedfastly  
**B**eleue and not stedfastly as they ought to doo  
**E**asily to let himselfe be deceiued of his faith.

The ix. branch of Sloth.

Ignorance.

In discretion.

That they  
 ought to vnder-  
 stand.

Not willing to  
 knowe.

**D**oo without counsell y which should be counseled  
**D**ooing with out maner that y they ought to hold  
**D**ooing without wisdom things that is needful  
**D**ispraying knowledge and wil not be taught  
**N**ot traueiling to learne that they ought to know  
**N**ot purposing and not caring for to learne  
**F**or they run and will take no paine to learne  
**F**or to haue exculation of not knowing  
**F**or sloth and negligence of learning.



The Shepherdes Kalendar.

The x. branch of Sloth.

**I**n noysome-  
nes of liuing.  
False hope.  
Disparvng.

**W**hen good things been displeasaunt  
**W**hen all things been anoying  
**W**hen all that they doo is done heauily  
**N**ot presuming to much of the mercy of God  
**N**ot going from sinne, trust in the mercy of God  
**L**iving in sinne without the dreade of God  
**F**or the straightnes of iustice of God  
**F**or the greatnes of the sinne y they hate commised  
**T**o mistrust in the mercy of God

The xi. branch of Sloth.

**T**oward for-  
bidden thinges.  
Toward hol-  
some counsell.  
Toward the  
commaunde-  
ment.

**W**hen any expeleth him to much in perill of sinne  
**W**hen any are too much assured for to doo sinne  
**W**hen any expoleth him to much in temptations  
**N**ot willing too be good and leaue the doynig yll  
**N**ot honozing the good & loue it better then the ill  
**D**ispraising the counsell of good folke  
**N**ot doing the commandement that they ought  
**D**ispraising the comāndement of him that made it  
**N**ot louing any thing that is commanded

The xii. branch of Sloth.

**D**raile men of  
good fame.  
Not fearing  
thame.  
Dooing good  
in euill intentis

**C**ontinuing in doing euill operations  
**I**n hauing hope to doo euill all onely  
**D**ooing them both togther  
**N**ot caring what thing is sayde of thee  
**N**ot caring if any be sleaundred by thee  
**N**ot seeking that any be edesped by thee  
**F**raudulently, and thou knowest it well  
**W**ithout discretion, not caring to whom, ne how  
**C**autrouly for thou wilt not knowe it.

The xiii. branch of Sloth.

**S**eking unpro-  
fitable thinges.  
Delighting to  
vaine thinges.  
Dooing that  
none other can  
do.

**W**illing to vnderstand the thing that is cause of sin  
**L**abouring to confound other by force of language  
**F**or to be called wise of Idiotes and fooles  
**T**o draw and go to such as be dissolutious  
**D** that they doo and make dissolute  
**D** make thee take heede vnto all vanities  
**M**aking new things that were neuer seene  
**D** that they learne things which beeth euill  
**D** things that been only for to make folke laugh

Ceasing

The Shepheardes Kalender.

The xiiii. branch of Sloth.

**F** Ceasing to doo  
good.  
**F** Seeking to doo  
euill.  
**F** No resisting  
to doo euill.

**K** That is to say good cogitations  
To good wordes  
And to good woorkes  
**K** That is to know the concupiscence of the fleshe  
The concupiscence of eyen is auarice  
And to liue proudly  
**K** For annoy that they haue to euill  
For loue that they haue to goodnes  
For neglige[n]te of them selfe.

The xv. branch of Sloth.

**F** In Idle things.  
**F** Or delectable  
thinges.  
**F** And wicked  
thinges.

**K** Exposing him in vanities  
Not withdrauing him from vanitie  
Willing to abide in vanities  
For they beare euill and pleasant  
Abiding by longe time and space  
When thy will is therto prouoked  
How cautelously they may damage and hurte  
Or the more grauously hinder  
Or the more longer annoy.

The xvi. branch of Sloth.

**F** Consenting to  
them that  
dooth euill.  
**F** Not helping  
the good.  
**F** Hindring the  
good.

**K** By malice for to accomplish their will  
For hate that they haue to the good folke  
Or for hate of good that they might doo  
When they may haue no proiite without they helpe  
**K** There as they be in perill  
Where as they defaile without any succour  
As by himselfe  
**K** Or by other persons  
**K** Or holde from them that they owe them.

The xvii. branch of Sloth.

**F** As in vaine  
thinges.  
**F** In wanton  
thinges.  
**F** Or in foolish  
reioysing.

**K** In the beholding folke sportyng them by vanities  
Setting their eyen to beholde any vanitie  
Weyng in places populare and publike  
In lustes of the body  
In lightnes of corage  
By force of singing and cryng  
By laughing to much and ouer long  
To be without grauitie when they should be so  
To prouoke other for to laugh

Here

## The Sheeheardes Kalendar.

Here beginneth the xx. branches and bowes of Couetise, as Compunction Rapine, Usury, withholding dette, Notpalding commised, Simony, Sacrilege, These beynge proprietarie, Taking giftes vnjustly. To haue to muche, Expending abundantly, Fraude, false compunction, Leasinge, Swearynge, Forswearing, false witness, Playes, beynge vagabounde. Out of the which twenty branches cometh other small twiggges or branches to the number of an hundred and thirtie. And so the whole number of them is one hundred and fiftie.

### The first branche of Couetise.

**Solicitude of thought**

**Compunction.**  
Hope to winne without coynce, and may not with draw the from it.

**Forget the spiritual goods, for the temporal goods**  
**Be negligent to spiritual, & diligent to temporal**  
**Dispraise the goods of spiritual, for them of the body**  
**Holding that without noyance they ne may**  
**Procuring goods of other for to haue profite**  
**Willing to haue profite for their solicitude**  
**Setting temporal goods by great delectation**  
**Being holden in loue, to get temporal goods**  
**Or to vaunt him to get more then he can.**

### The seconde branche of Couetise.

**Taking by force the goods of other**

**Rapine.**  
Doynge violence. By cursets and subsidies

**To his subiects or lesse then he**  
**To his enemies by what maner that it be**  
**To his neighbours by subtill meane**  
**To his subiects, for him of temporal goods**  
**Or likewise, by spiritual things with threatnings**  
**Or in spiritual things making promises**  
**Doing vnduely, without right and reason**  
**Or that before they were accustomed so to do**  
**Or that they be done by force of threatnings.**

### The thirde branche of Couetise.

**By covenant made**

**Usury.**  
Without covenant, but in hope  
To sell for more forgoinge dayes.

**When any sells the dearter bicause of abiding,**  
**Lende money, to haue more largely**  
**Or for because they lende and do abide,**  
**Not lende without they haue and a pledg.**  
**Or by signes to be sure to win by lending**  
**When any receiueth or lendeth to haue benefite**  
**As ben open Usurers**  
**Or that they thinke to get money by that they sel**  
**Or by accustomedance so for to sel.**

Reuening

The Sheeheardes Kalender.

The iiii. branch of Couetise.

**Receyving it.**  
**Or stealing it**  
**To forget it.**

**Dette** that thou knowest well that thou doost owe  
**Or** that dette that thou hast forgotten  
**The** which is openly knowen that thou owest  
**Hoping** to giue it him another time  
**Without** will to giue it him though thou may  
**Not** hauing power to pay and aske no mercy  
**The** which beene payde and aske it againe  
**Not** giuing children  $\phi$  they haue of their frendes  
**Receyving** willingly that to oth er belongeth

The v. branch of Couetise.

**With holding**  
**them by deede**  
**Differre** for to  
**yeelde them.**  
**Lending them**  
**to other.**

**By** strength or violence distribute them to him selfe  
**By** fraud make them to leaue them  $\phi$  oweth them  
**Saying** that they holde them vnder colour of loue  
**To** th' end  $\phi$  the meane while they may profit the  
**Or** that by some meane they may keepe them  
**Or** to haue mercede for yeelding them  
**To** haue recompence for such lending  
**By** curiositie to lende that which is not his  
**By** ambition to say that is his which is not

The vi. branch of Couetise.

**Selling spiri-**  
**tuall thinges**  
**by wordes.**  
**Selling spiri-**  
**tuall thinges by**  
**price.**  
**Selling spiri-**  
**tuall thinges by**  
**prayers.**

**To** people aduouterers by their flatteringe  
**By** leding of proesse and to vnworthy people  
**By** the euill wordes of other  
**And** taken afoze of such thing be common  
**Or** taken after they be common  
**Putting** cause wher. of the same was not  
**Sometime** doing with threatnings  
**Or** sometime without threatnings  
**And** sometime with violence and force.

The vii. branch of Couetise.

**Taking sacred**  
**things in holy**  
**places.**  
**Or halowed**  
**things in places**  
**not halowed.**  
**Or thinges not**  
**halowed in holy**  
**places.**

**As** the goods of the church to be taken in  $\phi$  church  
**With** holding dysmes and things of the church  
**Taking** the goods of the church vnderfrewed  
**Taking** the goods of the church where they be  
**Unworthy** distributing the goods of the church  
**A** lay man hauing dysmes saying to be his  
**By** questes or any thing long to the church  
**All** goods for surety put in the church  
**Things** or casualties to them allowed.

E.i.

Stealing



The Shepheardes Kalender.

The viii. branch of Couetise.

**W**herin thou robbest did the damage aforetime  
 Out that it be known  
 Having the goods of other  
 hyding of them.  
 Consenting to him that doth  
 euill.

For him & thou robbest did the damage aforetime  
 Or thou doost it of thy proper malice  
 Or for thy simplenes and ignorance  
 For to withholde them more peaceably  
 For feare to be punished  
 Or for thou wilt alway persecute in yll  
 For it pleaseth that such robbery be done  
 Or thou hast profite by such robbery  
 Or for thou fearest him that dooth such theste

The ix. branch of Couetise.

**A** religious of the goodes of his religion.  
 When or women married.  
 Of the patrimony of the church.

To haue without knowledge of his prelate  
 Or by consent of a prelat which appertaineth not  
 Or if they haue of licence to appropriate to much to him  
 When one hath any good without knowledge of a  
 Or that a one giueth to much to his kin  
 When one spendeth priuily the common goods  
 In taking more then of necessitie  
 Unworthely and where it appertaineth not to be  
 Spending it in euill vsage.

The x. branch of Couetise.

**T**o do hate.  
 To cause diuision.  
 To sell Justice.

And for to beare damage vnto other  
 In accusing other wrongfully  
 Or sometime accusing for a iust cause  
 As for to make treason or conspiration  
 To make immundicie and dishonest things  
 Or in taking both the aduerser parties  
 To the ende to doo his particuler profite  
 Hastning iustice, & wrong them that hath right  
 Differing to doo right to him that it longeth to.

The xi. branch of Couetise.

**G**etting ouer much.  
 With holding ouer much.  
 Sorowful that they can not get.

By violence done for frends or for siluer  
 Or by vsury vniustly common to.  
 Or by frauds and deceptions acquired  
 To the end that they may be more honored & dread  
 To the end to haue the more their delights  
 Or to haue more possessions then other  
 For enuy of them that be richer then he  
 By deliting him in riches  
 For feare to haue scarcety of good.

The xxi. branch of Couetise.

Spending abundantly.

Things lustily gotten.

Things vnustly gotten.

Things not being his.

In eating vnustly not eating to whom  
Lefing disorderately the goods that they haue  
Abusing and holistly vsing that they knowe well  
In retaining them against conscience  
Dooing aimes with rapine and blery  
Spending them in carnallities  
In oppressing them to his singuler blage  
Or appropriing them to the blage of other  
Spending them superfluously on other persons

The xiii. branch of Couetise.

Spending abundantly.

In foretelling things.

Being double.

Producing harm.

By promyses that they may receiue  
By threatninges in likewise  
Or by swarte wordes  
Shewing faire semblant for the good of other  
Or by such semblant disfaime other  
Or by faire semblant hurte other  
To him that weeneth thou art his frende  
To him that thou knowest to be thine enemy  
Or indifferently to his frende or enemy.

The xiiii. branch of Couetise.

False compunction.

Guill reconing when they to knowe it and yelde it not.  
Consenting doo ill and doo it not

Of that that that they owe to other iustly  
Of that which is ought by any waies.  
Or that which is ought to other then him  
For bread to yelde it or to be noted  
For shame that they haue to doo it  
For auarice and loue of retyning  
Holding his peace of that he knoweth  
Dooing helpe to him that misreconeth  
Willing to hinder him that is misreconed.

The xv. branch of Couetise.

Dealing.

For mercurie.

To make other to winne.

Fraudulently.

For couetise to please  
For pleasaunts that they haue of lesing  
Lightly to swere for that they knowe not  
Hyding that that hurteth none ne helpeth other  
Sometime that it be for temporall goodes  
Sometime to prouue any person  
That profyteth sometime, and sometime noyeth  
That profiteeth to none and noyeth to some  
In the doctrine and promise of religion.

The Shepherdes Kalender.

The xvi. branch of Couetyse.

**S**wear-  
ing.  
The members  
of God.  
Often times.  
Incautely.

In contemning God and his saintes  
for to know that he is fierce  
Or that they take pleasure to doo injury to God  
By euill custome to sweare often  
for pleasure that they haue to sweare  
for contemnement of him that they sweare  
Not taking heede what they sweare  
Doing ill to verely that they doo sweare for  
Not considering that othes should be kept.

The xvii. branch of Couetyse.

**S**wear-  
ing.  
By wordes.  
By faith inter-  
posed.  
By touching  
of thinges made.

Voluntarily to deceiue and beguile  
Unwisely of that they knowe not  
Willingly of that they knowe not  
In receiuing any of the sacraments of the Church  
In the leste thinges that be lawfull  
Or in thinges that be not lawfull  
Sweating buttuely in will to deceiue other  
Or swearing truth wening to sweare false  
Or that sweareth false wening that it be trueth.

The xviii. branch of Couetyse.

**F**alse wit-  
nes.  
That thing  
which they  
knowe not.  
The thing that  
they do knowe.  
The thing that  
they wene  
to knowe.

Beating witness of the thing that they knowe not  
Not telling the thing where in they be ignorant  
Assembling to be ignorant of that they knowe  
for praisse that they haue or ought to haue  
for loue of him for whom they be witness  
for malice that they will not say the trueth  
for false opinion that they haue of the thing  
say that the thing is true and knowe it not  
for requirring for the truth and may well.

The xix. branch of Couetyse.

**P**layes.  
which be de-  
fended.  
That be peril-  
ous.  
With person's  
not appertey-  
ning.

As playes made by enchauntment  
Dishonesties in prouoking to dishonesty  
Or the which may greatly noy  
for pleasure of him selfe or to please other  
By accustomedance to make such playes  
Or in hope to haue winning to doo such playes  
A lay man to play with a religious  
Or a lay man with a priest or Clerke  
Or with any man of penaunce.

The x. branch of couetpse.

Being bagabunde.

For to seeke wa-  
ics for to bridle.

To be idle.

To obtemper  
their ill will.

For saying them selues and be not  
Doing such fantasy without necessite  
Or in so dooing for to deceiue other  
Amonge such as crauple and laboure  
Or amonge them saying to be sicke and ake hole  
Or by doing themselves more sicke then they be  
In susteyning thinges harpe to susteyne  
Deceiuing by fained wordes or by enuy  
Wentyn to liue without any thing that is needfull

Here endeth the branches and small sprays of the sinne of Couetise. And  
heere followeth the v. branches of Gluttony eche of them doo followe other in  
order, as to seeke delpeate meates Greedynesse Delicous dresseing. Eatinge  
without houre. To make excelle. Out of the which v. branches springeth  
and groweth small sprays to the number x. the which bringeth e-  
uery man and woman that planteth them in the Arber of their bo-  
dyes vnto delectation, vnto the kitchin of infernall gulfre,  
there to be fed and made satiate with the deuill the  
chefe cooke of the witchin of hell.

The first branch of Gluttony.

Seeking delicate meates.

For the good sa-  
uour.

For the great  
noueltie.

In diuers appa-  
reling.

Against the profite of the soule  
Against the heath of the body  
Against the heath of both together  
For noueltie that it is delicious  
Eatinge scatters because they be good and ripe  
By compositions of the conditions required  
By custome to well to dresse it  
By lightnes to be ouer abundant without neede  
By affection and pleasure that they take.

The ii. branch of Gluttony.

Greedynesse.

In appetitunge.

To much dely-  
ting.

To much filling  
them.

Meates more precious then tongeth for them  
Meane meates and be not content with them  
Lesse meates then the state where they be required  
In being curions to fill his belly  
Not seruing God for filling of his wombe  
Eating to often without keeping any houre  
As much as they may deuoure meates  
When he may fill him and not being content  
Not parting to the pore such meate as they haue.



The Shepheardes Kalender.

The iiii. branch of Gluttony.

Delicious  
Dressing.

By diuers  
manners.

Or exquisitely.

Condignely.

For to satisfy all his desyres  
Not refusing to his belly any thing it desireth  
Not refusing any euill appetite  
By arte otherwile then other maketh  
By study how well that it be difficile to doo  
By labor & paine that they take to dresse them  
Needfull by diuers manners of matters  
Delicious for the swete and fragrant satours  
Sumptuous not caring for any cost

The liii. branch of Gluttony.

Eating without  
houre.

Out of time.

Many times.

Unlawfully.

Before a lawfull hower and without necessitie  
Or after when the lawfull houre is past  
Or what houre that it be against commaundment  
What thing that thou appetitest to eat  
Manifestly that other may knowe it  
Or secretly when thou onely wilt  
As on fasting dayes to eat fleshy  
In place, as eating in the Church  
As meate, as eating forbydden thinges,

The v. branch of Gluttony.

To make  
excess.

In quantity of  
meats.

In ouer deere  
meates.

Using other  
mens tables.

Eating more then is needfull  
Eating so much that it greueth to soule and body  
Doing damage vnder colour of sicknes  
Not caring what they cost if they be delectable  
Ouer delicious and therefore more dearer  
Dispraying meates of light price  
For lechery and lycoroulnes  
For company that they may eate the more  
For to fulfil the better their appetite.

¶ Here endeth the branches and small sprays of Gluttony. And hereafter followeth the v. branches and sprays of Lechery, as they followe and insue one after another, the which be these. Lechery, Immundicitie, Not giuing the better, Abusing of his iure wyttes, and Superfluitie. Out of the whych branches, fluently and groweth many other small branches and sprays to the number of xlv. The which branches if they be syred and set in the inward delecte of a man, or of a woman, will make them growe to the eternall perdition both of body and soule.

The Shepheardes Kalender.

The first branch of Lechery.

**L**echery.  
 With all women married or wydowes  
 With a mayden yet being a virgin  
 With common women or them that are corrupt  
 With a man companieth with other then his wife  
 Or women with other then their husbandes  
 Or that they be both in marriage  
 With man or woman of their lynage  
 With any man or woman of their affinitie  
 Or that the one partie be of religion.  
 Exceſſe.

The ii. branch of Lechery.

**I**mmunditic.  
 Of thought.  
 Of body.  
 Of both together.  
 Long delectation of thinking of Lechery  
 Giuing consent to such delectation  
 Enforcing him to accomplish his will by woꝛke  
 Solluſion by night by to much eating & drinking  
 By habitation or company of women  
 Euill cogitation to accomplish such woꝛke  
 Wooing or touching the fleſh by delectation  
 Accompliſhing woꝛke & of will naturally.  
 Or any wiſe not naturally.

The iii. branch of Lechery.

**N**ot giuing the debt.  
 For hate.  
 For to the woꝛke  
 Traueyling.  
 For abhomi-  
 nation.  
 When they loue other then their party  
 When they knowe that they be not loued of they?  
 Or they are diſpitefull and rigorous (party)  
 For feare the infernall paynes  
 For dreade to haue pouerty  
 For feare of labour that they haue of noꝛſhing  
 Some hath abhominacion in that they bee accus-  
 Or for immunditic of the woꝛke (ſtomed)  
 When any diſpraye or hate & cōpany of his party.

The iiij. branch of Lechery.

**N**ot drawing  
 them in it.  
 Delighting  
 them in it.  
 Sometime by the reason of ſome perſons  
 And other times danger of the place  
 And other ſeaſon by reaſon of the time  
 Of the woꝛke when they knowe it is naught  
 From the perill, and knowe that it is dangerous  
 Or for they prouoke to ſuch woꝛke in perill  
 In the woꝛke and ſinne of the fleſh  
 Or deſire and will to accompliſh it  
 Or in thought and memoꝛy to haue don it

The v. branch of Lechery.

**I**n clothing.  
By delictes.  
By expence.

**I**n Jewels, ringes, spangles, and baches  
**I**n percioners of gowes, girdels, and clothings  
**I**n the composition of fashions newly gotten  
**I**n wantonnes of children playing or being idle  
**I**n delectacion of their body taking all their eases  
**I**n dooing all that the hart desireth  
**I**n spending largely for the praise of the world  
**I**n giueing where it apperteyneth not to giue  
**I**n for his delictes hath spent to much of his goodes.

Explicit.

Here endeth the branches of all the vii. deadly sinnes, as they be afore re-  
herced, with all the small branches. Also shewing howe that three cometh  
of the great branches eache by hym selfe. And out of them three groweth fr.  
and so every branche hath small prayles springing out of them. So there is  
no man ne woman lyuing but hee synneth venially as it is written. Sepies  
in de cadit iustus. And if the righteous man do synne, vii. times a day by veniall  
sinnes, then we wretched sinners howe ofte do we synne in a day. God wot ful  
ofte. But yet for veniall synne is many remedies. Also for deadly synne is fewe  
remedies, and but foure specially, as Confession, Contricion, Satisfaction, &  
penaunce. But the first is, thou must be sorry for thy sinnes. Secondly to make a  
make confession. Thirdly, do satisfaction. And fourthly perfoyme thy penaunce  
adioyned by the confessor. for penaunce is drinke that we must pray to God for  
our synne committed, and therefore neuer looke to haue forgiveness of thy sinnes  
without repentance. Also synne is perillous afore our Lord Iesu Christ for. iii.  
maner of reasons. The first he giueth no warning when he limiteth thee. The  
seconde, for as he findeth thee, so will hee iudge thee. The thyrde when thou  
art deade remedy is past and gone.



Here followeth the paynes of hell communicatores of synnes, to punishe the  
sinners, as Lazarus recompted after that he was risen, as hee had  
bene in the parties infernales, as it appeareth by these sy-  
gures ensuling one after another.

Capitulo. viii.

Dur



**O**ur Saviour and redeemer Jesu Christ, a little before his blessed Passion, being in Bethanpe entred into the house of a man named Symon, for to take his corporall refection. And as hee was sytting at the table with hys Apostles and Disciples, there being Lazarus brother to Mary Magdalen and Martha, the whych our Lorde had rayled from death to lyfe. The whych thyng Symon doubted, and prayed our Lorde for to commaund Lazarus to shewe afore the assistants what he had seene in the other world. And our Lorde gaue him leaue to speake



The Shepheardes Kalender.

spake. And then the said Lazarus recounted howe that he had seene in the parties infernall of hell many great and intolerable paines. where as sinfull men and women were payned. ffirst of Pryde, and consequently of all the vii. deadly synnes, eche payne by him selfe

first saide Lazarus I haue seene in Hell wheeles right hie, set on and hyll, the which was to looke on in manner of milles, incessantly turning about by great impituously, rozing & whirling as it were thunder. And the wheeles were fyred full of hookes and crampons of Iron and Steele, and on them were hanged and turned the proude men and women for their pryde, with their prince, captaine and maister Lucifer.





Pride among al other sinnes is a king, a captaine and maister. And as a king hath a great company of people, in the same manner hath pride a great company of vices. And as a king keepeth which is his, it likewise doth pride keepe the proud folke that be in his iurisdiction. Great signe of reprobatio it is for to perseuer long in pride. Pride then is a sin that displeaseth God above all other sins, as much as humilitie pleaseth him amonge vertues. And there is no sin that maketh a man moze semblable to the deuill then pride doth. For the proud man wil not be as the other men, but he must be as the Pharise with the deuill. And for that the proud man wil enhaunce him selfe above other men, the deuill dooth with him as the crowe hauing a hard nut in his byll, the which he may not cracke, thee beareth it by a hie in the ayre, and then letteth it fall vpon a stone wheron it breaketh, and then the discendeth and eateth it. In likewise the deuill reyseth the proude man and woman for to let them fall in the harde paynes of hell. As much difference is betwene pride and humilitie, as the chaffe and the cozne, for the chaffe is light and mounteth hie, & the winde carpeeth it about and so it is lost, and the cozne which is heauy abydeth lowe on the grounde, and is gathered by and put in garner of the farmer, and is kept for the common profite, and the chaffe is bent, lost and deuoured of beastes. And in this wise are the proude people reysed and enhaunced through the entisement of the fiende of hell, & then fall downe by the moyst rayne of death, which maketh them heauy, and causeth them to tumble by the strength of their superbiuous blastes into the fornaise euerlasting, and there to be bent and deuoured with the horrible beastes of hell.



¶ Secondly sayde Lazarus I haue scene in hell a fudde fro- sen as yce, wherin the enuious men and women were plüged vnto the nauell, & then sodainly came ouer them ryght cold and a great wind, that gretted and pained them ryght sore, & when they would euite and escheu the wonderfull blastes of the wynde, they plunged into the water with great shoutes & cryes lamentable to heare.



The Shepheardes Kalender.



These be the Enuious people  
 Haupe is doloure and sorowe of the harte, of the felicitie  
 and prosperitie of other, the which synne is loueraignely  
 cursed, for that it is contrarpe to Charitie, that is soue-  
 raigne head of all vertues, wherby it is great signe of re-  
 probation, for by it the liendes knowe them that shall be  
 dampned as Charity is sygne of saluation, and wherby  
 God knoweth who shall be saued. Enuious people beene  
 fellows vnto the deuill. for if so be that an Enuious man dow wythne: then is  
 he very glad, and if he lese he is full angry with them. Enuious folke beene  
 infect

infecte and corrupte that good odoures to them synneth, and swete thynges vnto them seemeth sowre. in like wise is the good name and prosperitty of other. But stinking thynges and sowre to them be sweet, the which bene vices reproches, aduersities, and euill fortunes that they knowe or heare sayde of other. The Enuious folke seeke their welth in the aduersitie of other, as when of the harme of other they seeke the good in retossing them, but with this they be not yett satisfiied, but of a new they be tormented, for they haue not such toy with out displeafance and affliction at their hart, wherby they be tormented. For he that seeketh his welth in the aduersity of an other, is lyke to hym that seeketh the firr in the botome of a water, or that loketh for wool on an vyckins backe, the which thynges be but all follyes and abusions. Enuy is but the goodes and felicities of this worlde, for the curled synne of enuy may not ascende into heauen. It is a synne difficille to heale, for it taketh roote and is fyred in the hart secretly, wherfore it is hard and impossible for to be done away by medicine, wherfore with great paines is any made hole that is infected with it. The enuious mens tongues be likened vnto a thre edged sword that hurteth and cutteth three maner of wayes. The first hee hurteth and woundeth hys owne soule. The seconde him that hee telleth his tale vnto. And thirde hee slepeth him by whom he telleth his curled tale.

Thus endeth Enuy, and followeth the history of Wrath.

Wrath.

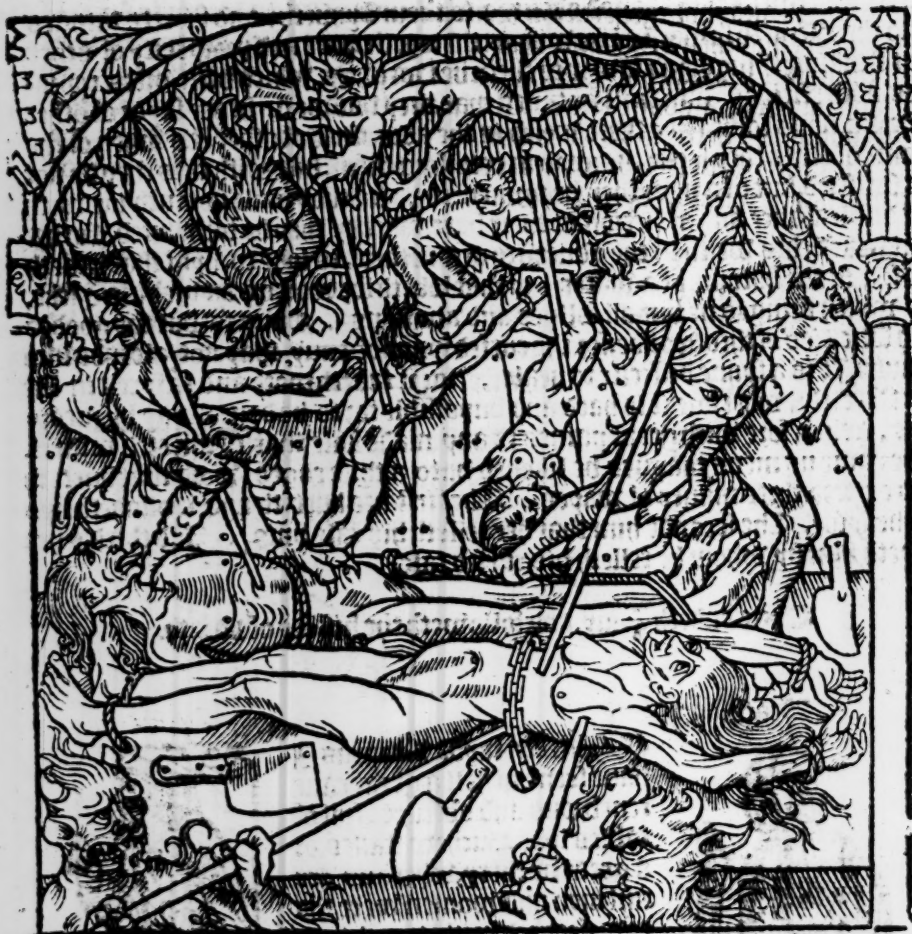


Thirdly sayde Lazarus I haue seene in hell a great caue tenebrous and obscure, full of tables lyke Buchers skalles, or a great buchery, where as I see full men and women were thorow pearced with trenchinge knyues and sharpe glaues, & with long speares perced their bodyes, where with the moste horrible and fearefull bucherys of hell betwed and detrenched them with their glaues and knyues impiteously with out ceasinge.





The Sheeheardes Kalendar.



**S** As peace maketh the conscience of a man to bee the dwelling place of God, so cursed wrath maketh it the habitation of the deuill. Wrath ensheth and laseth the eye of reason, for in a wrathfull man reason is banished, there is nothing that kepeth so much the image of God in man, as sweetnesse, peace and loue, for almightie God will be there as peace and concord is, but wrath chaseth them from man, so that our lord may haue no abiding. The wrathfull man is lyke to a Demoniacke, the which hath the deuill within him, causing him to torment and strue with himselfe, foming at the mouth, and gnashing with his teeth, for the intollerable payne the which the enemy dooth to hym. In like wise the wrathfull man is tormented by wrath, and dooth oftentimes worse then the Demoniacke, for without patience they beate the one with the other, sayinge iniuries, reproches, byllanies, & gyue them selues to the deuill body and soule, and

The Shepheardes Kalender.

and say and doo many vnlawfull & domageable things. By wrath sometime the deuill getteth an whole generation or all a countrey when wrath is set, the cometh noyle, and then vengeance that destroyeth and laseth all, the whiche hapneth sometime through one wrathfull man, as an yrefull dogge the whiche moued and put strife amonge other. The fysher troubleth the water that the fysh may not see his nette, to the ende that they goe therein and be taken. In likewise the deuill troubleth the man by wrath, to the ende that he knowe not the harme that he comitteth by his wrathfull hart and courage.

fourthly sayd Lazarus, I haue seene in hel an horrible hall, darke and tenebrous, wherein was a great multitude of serpents, bygge and small, where as slothfull men and women were tormented with bytings and stingings of venemous wormes, the which perced them through in diuers parts of their bodies wounding them to the hart with inextinguible payne.



The Sheepheardes Kalender.

Of slouthfull people.



Slouth is tristesse of spiritual goods, & should be ordeyned to God, wherfore they loue to serue God as they ought to doe with hart and mouth, & by good operatyns, who that wyll loue God ought to knowe him redemptour and Saviour of all goodnesse that we haue had & receyued every day, knowledging our selues sinners. Great folly it is when by slouth in the time of this bycuiate life, we gether not goodes for the life eternall. But in these dayes many one be slouthfull to doo well, and diligent to doo euill, so that if they were diligent to doo well, as they be to doo euill, they were right happy. Also slouth is the beginner of synne, and a great enemy to God, for he letteth men and women to serue God, and to knowe their maker and redemer, and sencer of all goodnesse that they haue here, they be great fooles that be so slouthfull here in this little time of this shorte life, that will greather no goodes to byringe the soule to cuerlastynge lyfe. But nowre a dayes people bee slouthfull in doing of good, and full diligent to euill, and if they were as diligent to doo good as euill, they were full of grace. Nowe he that will thinke as, after his death is not wise, for then he shall haue but the good dedes that he hath done in his life before, then shall he sorow and plaine of the time that he hath losse by slouth, and shall sorowe that he did no good dedes when he had time and space here in this world.

Couetyse.



Here endeth the v. payne of hel. And foloweth the vi. pain of hel.

Fyftly sayde Lazarus, I haue seene in the infernal payntes a great number of wyde caudrons and kettels full of boylynge leade & Dyle with other hote metalles molten, in the which were plunged and dypped the Couetyse men and women, for to fulfill and replenish them of their insatiate couetyse.





¶ The couetous men and women.

**C**ouetise is a great sinne and a wicked in the syght of God . For the couetous man imagineth more to get a peny, then the loue of God. And had leuer leese God then one halfe peny. For often tymes for a lyttle thinge hee lyethe and forswereth hym selfe, and sinneth deadly . The faich, hope and the charity that wold be in God the couetous man putteth in his rchelle. fyrst sayth, for he belæueth to haue such thinges, the which bee necessary for him, sooner for his goodes then by the gyfte of God, as if that God mighte not helpe hym , or as if God hadde no sollicitude of his seruantes.



## The Shepheardes Kalender.

Also the couetous man hath hope to haue moze ioye and consolations by his riches then God may gyue hym. And also the couetous man setteth all hys harte on hys goodes and not on God, and thus the couetous man and woman hath theyr charitie in theyr ryche chests, cofers, and bags. The couetous man hath his hart on his goodes moze then on God. There as is the hart there is the lone, and loue is charitie, and so couetous men hath theyr hartes on theyr goodes. The couetous man synneth in gatheringe his goods, and in vsinge it euill, and in louing it ouer much, and sometimes better then he dooth God, the couetous man is taken in the nette of the deuill, by the which he leeseu-erlasting life, for small temporall goodes, as the birde dooth go into a pytfall for a worme & leseth his life, and as the mouse is taken in a fall or trappe, and leseth his lyfe for a little bacon. The couetous men and women bin lyke curres or dogges, the which that kepeth carren, and when theyr bellies be full they lye downe by it, and kepeth away the birdes that they may not eat, but dyeth for hunger for faute of that the curres hath to muche. In lyke wyse the couetous men withholdeth the goodes that poore men may get none, & letteth them dye for hunger, and holdeth them in theyr subiection, and the deuill, holdeth the ryche men in his subiection that dooth the poore men wronge.

Thus endeth the payne for the couetous men.

And here foloweth the vi. paine of hell.

**Lazarus.**



The vi. paine sayde Lazarus that I haue seene in a vale a flud soule and stynkinge at the bym in the which was a table with Towels right dishonestly, whereas Gluttons haue fedde with Cordes and other venemous beasts, and had to drinke of the water of the same sayde fludde.



**Gluttony.**





**T**he throte is the gate of the body mā, so when enemies will take the castel, if they may winne the gate, they will lightly haue all the Castell. So when the deuill maye win the throte of a man by Glottony, easely he wyll haue the remnant, and enter into the body accompanied of sinnes. For the Glottonis consenteth vnto all vyces, And for this cause it were of necessitie to haue a good garde at the gate, that the deuill enter not. For when one holdeth the horse by a bridel, he may leade hym where he will, so doth the deuill the glottonous man where hym list. The seruaunt that is ouer easely nourished rebelleth ofte agaynst hys mayster. The belly ouer fylled with drinke and meate, is rebell to the soule, so that it wyll do no good operatjons. By glottony many bin deade which might haue lyued longer, and so they haue bin homicide of the selfe, for excesse of to muche eatynge and drynkinge corrupteth the bodye and engendreth the syckneses.

## The Shepheardes Kalender.

the which often abydgeth and shorneth the lyues . And they that noryshteth well the fleshe prepareth meat for woormes, & so the glutton is cooke of woormes. A man of worship would be ashamed for to be cooke of a great Lorde . More ashamed should he be, to be a cooke of woormes . They that lyue after the desyre of fleshe, lyueth after the rule of the swine in eatinge without measure lyke an vnreasonable beaſt. This is the hogge as it were an abbot ouer glotinous people, of whom they holde theyr order and regule, wherby they bin constrained to keepe them in theyr cloyster, that is in the tauerne and ale houses. And likewyse as the hogge theyr Abbot lyethe in a rotten dungchill or in the mucky puddle, so do they alwayes lye in the synkynge infection of Glottony, till they be dronken and without wytte.

¶ The vii. payne sayde Lazarus, I haue seene a feilde full of deepe welles replenished with fyre and sulphur, wherout issued smoke thicke & contagious wherein all lecherous persons were tormented incessantly with deuyls.





**O**f all the vii. deadly synnes . Lecherie pleaseth moſte vnto the deuyl . For it ſylleth and corrupteth bothe the body & the ſoule together , and by Lecherie the deuyl wynneth two ſoules at once . And many lecherous perſons will auaunte them ſelfe , and ſay that they maye not haue theyr full deſyre and lute of that synne . Lecherous men and women bee moze diſſourmed and vglie then the deuill , in the ſuperabundaunce of that ſinne . Hee is a fooliſh marchaunt that maketh a bargaine , of the which he knoweth well ſ he ſhall leſe thereby , and repent him of his bargayne makinge . In lyke manner of wyſe , eche Lecherous man hath great paine , and ſpendeth his goodes and his vnderſtandinge to fullſyll and accompliſhe hys luſtes and deſyghtes , and after repenteth hym of his expence , and yet the worſt is , hee is in daunger of his ſoule till he be repentaunt , & doo ſufficient penaunce . The Lecherous men and women lyuinge beere tormented with thre infernall paynes , as heate , ſtincke & remorſe of theyr conſcience . For they be hotte by concupiſcence . They be ſtinking for theyr immundicitie . For ſuche ſinne is all ſynkinge and maculeth the body and ſoule , which all other ſinnes ſpilleth but the ſoule .

¶ Alſo they bee not without remorſe of conſcience for the offence that they haue done to God , Lecherie is the pytte of the deuyl . wherein he maketh ſinners to fall . To the which many helpeth the deuyl to caſte them ſelfe in it . whom wyllingly they go to the bymme knowinge that the deuyl wyll caſte them in . Good it is not to harken women , better it is not to beholde them , and muche better it is not to touch them . To this ſinne belongeth ſoule wordes , villaine ſonges diſhoneſte touchynges , the which abhorreth not Barwdes , harlots , whores , and ſuch as frequenteth and perſeuereth in the ſame .

Thus endeth the vii. deadly ſinnes , ſygured eche by him ſelfe  
lyke as Lazarus had ſeene in the partes Infernalles.



Heere after ſollweth the thirde parte of the Kalender and compoſt of  
Sheephcardes , Salutarie ſcience , and garden of vertues ,  
Capitulo . ix .

f. iii.

noho



The Sheeheardes Kalender.



**V**o that wpll haue on a peece of earthe greate abundaunce of frute, fyrste they ought to take awaye all thinges that bin noy-  
some, and after laboure it wel, and then sowe good seedes. In like  
wyse a man should laboure and clense his conscience of all hys  
synnes, laboure by holy meditations and sowe vertues and good  
opperations, for to gather fruite of euerlastinge lyfe.

¶ Then sythe that here before hath byn spoken of vyces rudely and lyghtly,  
now it behoueth herafter to speake of vertues in the thirde parte of thys pre-  
sente booke, the whiche shalbe as a lyttle garden pleasaunte, full of trees and  
floures. In the whiche the contemplatiue person may sport and play, & by good  
ensigmentes gather sundry vertues, and edifye hym selfe in good exerceyse,  
wherewith hys soule shalbe adorne and ordeyned afoze his spouse Iesu Christ  
when he shal come to vspyte and dwell with hym. In the begynnynge of the  
whiche partie shalbe the Dayson domynicall of our Lord, with the declara-  
tyon the better to vnderstand it, and the sayde partie shal conteyne by par-  
ties. The first partie shalbe the ceclaration of the sayde prayer. The seconde  
the salutation Angelyke that Gabryell made to Mary when she conceaued  
hee

her childe Iesus. The iii. shalbe of the xii. articles of our saythe. The .iiii. shalbe of the x. commaundementes of the lawe. The fift shalbe of the fiede of vertues: for the first ye ought to know that by the oraison of our lord, that is the Vater noster, when we saye it we demaunde of God suffysaunce of all thinges necessary for the salute & helpe of our soules & of our bodies, not only for vs, but for all other. And for all this cause we ought to haue the sayde oraison in great cōtēplacion, & say it with great deuotio vnto God. And vnto young people it should be taught & sayd to them, for though they vnderstand it not, yet it profiteth the to haue the kingedome of hauē. And they say it in perfyte loue & charitie. In the Vater noster, we aske vii. petitions. By eche petition we may vnderstande vii. other thinges. As the vii. Sacramentes of holy Church. The vii. gyftes of the holy ghoſte. The vii. armoures of iustyce spirituall. The vii. vertues principall that we should exercyſe. The ſeuē workes of mercy bodily. The vii. workes of mercy ghostly. The vii. deadly synnes that we should drede. The declaration is this, Our father that art in heauen thy name be made holy. In this petition, we aske of god our father to be his sonnes, for otherwyſe we can not be called his sonnes, nor he our father, & that his name may be made by vs more holler then any other thinge, wherfore we receiue the sacramēt of baptisme, without that, mā may not be made the sonne of God, & to receiue the vertue of mekenesse against pryde & the to clothe the naked, & helpe the nedy both bodely & ghostly. The ii. is, thy kingdome come to vs in this petition. In so much the name of God may not be perfectly halowed of vs in this worlde we aske his realme. In the whiche perfectly we shal halowe it, for to that kyngdome we be very heires. This petition is the sacrament of pryesthod, by the which we are taught to good workes, & the gift of the holy ghost is the gift of vnderstanding, for to vnderstande & desyre the kingdome of heauen, and we arme vs with the helme of largenes against couetous. The iii. petition is thy will be don in the earth as it is in heauen. for it is the saythfull will of God that his will should be fulfilled that is his cōmaundement, by this petition we make obeysaunce to God in our hartes, when we desyre to do his will. But this is vnderstand the sacrament of Mariage, by the which wee auoide fornication, and the gifte of counsell of the holy ghost for to order our obeysaunce veritably. And so we arme vs with the armour of saluation against enuye. The fourthe petition is, our daylie bread gyue vs this day. Here we aske of God to be susteyned with materiall breade for our bodies and spirituall breade for our soules, that is the bread of life, the body of Iesu Christ, the which we receiue by sayth, in mynde of his passion. The gyft of the holy ghost is strength to be faithfull in our heleeſe, take we the sword of patience agaynste the synne of Ire, and byspte the sicke men bodely and vse vertue of temperaunce agaynste wrath. The fyfte petition is, forgiue vs our synnes as wee forgyue all men, for trust well, he that wyll not forgyue for the loue of God: God wyll neuer forgyue hym his synnes

The Sheeheardes Kalender.

nes. And these .iii. petitions folowinge we aske of God to be deliuered fro all euill, as of the sinne that we haue done deadely, & by these we aske of God, to be assoyled and to gye vs pardon by his mercye, by the which we vnderstande the sacrament of penance & forgiveness of sinne, the holy ghost's gift is science for to vnderstande the workes of mercy and to escape synne. And so clothe vs with lightnes against couetyse, and comfort poore prysoners and giue good counsell to them that aske and neede it, and take the vertue of fapth against couetyse. The vi. petitione is suffer vs not to be overcome in temptation by the seconde euill that is not done, but it may happen & we fall by the way of temptation. Here we aske of God to be stedfaste in the fapth, & that we way gladly do good workes in the vertue of hope and strength to do good dedes, & withstand temptation to the which p'osyteth to vs the Sacrament of confirmation, which giueth to vs the knowledg of God by the vertue of verity. The gift of the holy ghost, and so take we the spere of sobernesse against glotony, and comforte pilgrimes by vertue of hope. The vii. petition is to deliuer vs from all euill. Amen. The thirde euill, is euill of payne that sinners maye haue if they serue not God, & by this petition we aske that we may be deliuered from all paynes and saued in Paradyce, vnto this say we all. Amen. By these we aske, so it be done as we desyre. By the whiche we receiue the sacrament of the latter annointyng, that gyueth vs the sure way of saluation, the gift of the holy ghost, is drede of iudgements of God, and gyde vs with the gyde of chastitie agaynst lechery, and bury we them that be dead bodely, and pray for our enemies goostly, get we in vs the vertue of charitie, and eschewe the sinne of lechery.

¶ Thus endeth the Salutory science and garden of vertues.

And hereafter followeth an other declaration of the Vater noster. Capitulo. x.



Dur

## The Sheeheardes Kalender.



**O**ur father ryght merueylous in his creation, swete and lowing  
rich of all goods that byn in heauen, myghty of trinitie, crowne  
of iocunditie, and treasure of felicity. Holy be thy name & swete as  
hony in our mouth thou arte the melodious harpe that causeth  
deuotion to sorowde in our eares, and to haue it continually by  
the desyre of our hartes. Thy realme come to vs. In the whiche we shalbe  
euer in ioy and rest, without trouble, and sure neuer to lese it, Thy will be don  
in earth as it is in heauen. As to loue all that thou lovest, and to hate all that  
thou hatest, and that we keepe euermore thy commaundementes. Our dayly  
breaðe giue vs to day that is to saie breaðe of doctrine, breaðe of penance  
and breaðe for our bodely sustentacion. And forgiue vs our synnes, that we  
haue done, agaynste thee, agaynste our neyghbours, and agaynste our selfe.  
Semblybly as we forgiue other that haue offended to vs, by wordes, on our  
bodys, or our goodes. And suffer not that we be overcome in temptacio that  
is to say, as by the deuill, the woꝛlde, and the fleshe. But deliuer us from all  
euil woꝛkes redy done, and also them for to come. Amen.

### ¶ Here foloweth the story of the Vater noster.



**O**ur father which art in heauen, bellowed be thy name. Let  
thy kyngdome come. Thy will be don, as well in earth, as it  
is in heauen. Giue vs this day our dayly bread. And forgiue vs  
our trespasses, as we forgiue our trespassers. And lead us not into  
tentacion: but deliuer us from euil. For thine is the kyngdome,  
the power, and the glory for euer and euer. Amen.

**I**n the story here before, sheweth to simple people how this holy  
prayer the Vater noster: should be said to God the father, & to God  
the son & to God y<sup>e</sup> holy ghost, And to noe other. The which prayer  
conterneyth and taketh al that be rightfully asked of God, and our  
Lord



The Sheeheardes Kalender.

Lord Iesu Chyist made it there to the entent that we should haue more hope, and deuotion, and he made it on a time when he taught his apostles, specially to make prayson. And then the disciples sayde Lorde and may, ster learne vs to pray, & then our Lord opened his holy mouth and sayde to his apostles wherofe will make any prayers, after this maner as here foloweth, Shall you begynne sayinge thus.

¶ Our father whiche art in heauen halowed be thy name. Thy kyngedome come. Thy will be doone in earth as it is in heauen. Giue vs this daye our daily breade, And forgieue vs our trespasses as we forgieue them that trespass against vs, and let vs not be led into temptation. But deliuer vs from euill. Amen.

¶ Here after foloweth the salutation that the Angell Gabriell made to the glorious virgin Mary, with the greting of the holy woman S. Elizabeth.

Hailte Mary full of grace, our Lord is with the.

Blessed be thou of all women, & blessed be þe fruite of thy wombe Iesus.



Secondly in the booke of Iesus, the salutation is such.

Hailte Mary full of grace our Lorde is with the, Blessed be thou amonge all women, and blessed be the fruite of thy wombe Iesu Chyist. Amen.

The Salutation of the Angell Gabriell.



**I**n this salutaciō is three mistries. The first is þ salutaciō that the Angel Gabriell made. The second is the louing commendation that S. Elizabeth made, mother to S. John Baptist. The iii. is the supplication þ our mother holy Church maketh And they be þ most fairest wordes that wee can saye to our Ladye: that is the Ave Maria, wherein we salute her, prayse her, pray her & speake to her. And therefore it is onely said to her, and not to saint Kathrin, nor to saint Margaret, nor to none other sainte. And if thou demaunde how thou mayest then pray to other saintes I saye to thee thou muste praye as our mother holpe Church prayeth in sayinge to S. Peter Holy S. Peter pray for vs S. Thomas praiſe for vs. That they may pray to God to giue vs grace, and that he forgiue vs our sinnes. And that he giue vs grace to do his will & penaunce, & kepe his comaundements, and so we shall pray to the

saintes in heauen after the necessity that we haue.

S. Peter, S. Andrew, S. James the great, Saint John, Saint Thomas, S. James the lesse, Saint Phylip, S. Bartholmewe, S. Mathewe, S. Symon, S. Jude, and S. Matthias.



Chydly in the booke of Iesus is salutary science, and is the Credo which we ought to beleeue on payne of damnation.

Capitulo. x.

I beleeue

# The Sheepheardes Kalender.



I beleue in God the father  
almighty, maker of heauen  
& earth and in Iesu Chryſt  
his onely ſonne our Lorde.

whiche was conceived of  
the Holy ghoſt, and ſuffered  
paſſion vnder Ponce  
Pilate, crucified, buried,

went into hel, the iii. daye  
roſe from death. Aſcended  
into heaue & ſitteth on the  
right hand of the father.



And after ſhall come to  
iudge the quick and the  
dead. I beleue in the  
holy ghoſt,

the Holy Catholique  
Church, the commu-  
nion of ſainctes, and  
remiſſion of ſinnes.

The reſyringe of the  
fleſh. The cuerlaſtyng  
life. Amen.

**S**aynt Peter put the fyrst article and sayde, I beleue in God the father almighty Creatour of heauen and of earth. Saint Andrew we put to the ij. and sayd I beleue in Iesu Christ his onely sonne our Lord. Saint James the greate put to the iij. saying, I beleue that he was conceived of the holy ghost, borne of the virgin Mary. Saint John put to the. iiij. saying, I beleue that he suffered passion vnder Ponce Pilate, was crucified, deade, and buried. Saynt Thomas put to the v. sayinge. I beleue that he descended into hell, and the thyrde daye arose from death to lyfe. Saynte James the lesse put to the vi. saying, I beleue that he ascended into heauen and sitteth on the right hande of God the father omnipotent. Saynt Phyllip put to the vij. sayinge I beleue that after he shall come to iudge the quicke and the deade. Saynte Bartolomewe put to the. viij. sayinge, I beleue in the holpe ghost. Saynte Mathewe put to the. ix. sayinge I beleue in the holy Churche Catholyke. Saynt Symon put to the x. sayinge I beleue the communion of saintes and remission of synnes. Saynt Jude put to the xi. sayinge, I beleue the resurrection of the fleshe. Saint Mathias put to the xij. saying, I beleue the life eternall. Amen.

¶ Here foloweth the Crede as it ought to be sayde.

**I**beleue in God the father almighty Creatour of heauen & of earth And in Iesu Christ his onely sonne our Lorde, That was conceived of the holy ghost, borne of the virgin Mary. Suffered passion vnder Ponce Pilate, crucified, dead and buried. Descended into hell, and the thyrde daye arose from death. Ascended into heauen & sitteth on the right hand of God the father omnipotent. And after shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy church Catholyke The communion of sayntes, remission of synnes. Resurrection of the fleshe and the lyfe eternall. Amen.

**T**his Crede was made & composed by the xii. Apostles of our lord of þ which euery Apostle hath put to his atticle as is here aboue shewed in the sayd Crede, as much as one of one parte as of the other, & our faith catholyke is conteyned in the said xii. articles, þ is the beginning of our helth, without the which none may be saved, ne do nothinge that is agreeable vnto God, and sayth ought to be at the heart by knowledge of God. In the mouth by confession & praynges to him in worke by exerceysinge of his commaundments and good workes, and the which we wexeth them that so dooth to haue true sayth & lyfe, that is to saye to loue them. And how wel that sayth in harte be good, that in the mouth also, neuer thelesse the best is that which lyeth in good workes that one dooth, & is the same sayth that lyeth in the hart and mouth, for thyrte is but one faith, and one God. And this same Crede ought to be had and knowen of euery man and woman hauinge age competent and vnderstanding of reason, & ought for to say it both in the morning & in the euening euery day deuoutly, for it is of right great deuotion. Therefore a good Christian mā as soone as he riseth from his



## The Shepheardes Kalender.

by s bed, and is arayde & clothed, kneleth besyde hys bedde or other where, and prayst blesseth hym with the sygne of the crosse & then sayth. Credo in deum. Or I beleue in God the father almighty, as is aboue sayd. Then after the Vater noster to God. And to our Ladye the Que Maria: & afterwarde recomaunde him to his good Angel in makynge prayer to him saynge. My good Angel I require thee to keepe me and gouerne me. In lyke wise whē he goeth to rest at night. And so at the least thoyse in the day, at the moxtow and in the euening. ¶ Fourthly in the booke of Jesu is the .x. commaundementes of the lawe, that God gaue to Moyses on the mount of Synay, for to preache and teache to the people, Capitulo. xii.



One God onely thou shalt lone and worship perfectly. God in vaine thou shalt not sweare, nor by y he made trulye. The sondayes thou shalt keep. in seruing God deuoutlye. Father & mother thou shalt honour and shalt lyue longly. Swearer thou shalt not be, in dede, ne willingly. Lecherous thou shalt not be of the body ne consentingly. So mans goods thou shalt not steale nor withhold falsely. False wytnesse thou shalt not beare, in any wyse lyngly. The worke of the fleshe desire not, but in marriage onely. The goodes of other conet not to haue them vniustly.



¶ Fourthly the sayd commaundements ought to be obserued & accomplished vpon payne of euerlastyng dampnation of body & soule of them y haue the vsage of reason, for without the knowledge of them conuenable we may not eschewe & fle the synnes, nor haue knowledge of them, nor confesse vs berytably of our synnes, wherefore the ignorance of them comen by desire, affection, or other malice excuseth not them y knowe them not, but accuseth & condemneth them, & therfore our lord comaundeth them to be had in meditacion in their houses & without, in slepyng & in wakinge, & in all workes. And thus we beholden & bounde to kepe them, so that he which neuer hard spake of them, & thinketh not to do euil if he trespas in one only willingly, & dyeth soone after, he should be dampned perdurably. By this it appereth that ignorance of the commaundementes bin perilous, wherefore eche man & woman study for to knowe them & lerne them such as thou must giue a reckoninge for, as your children, seruauntes, and other.

Dely



## The v. Commaundements of the Church.

**F**irstly in the booke of Iesus bin the v. commaundements of y<sup>e</sup> Holy Church whiche ought to be kept, of al them that hath blage of reason, after as they be of power. And it is sayde after that they be of power, for that yf the man or woman that may not confesse them, or receyue at Easter, or keepe the holy day commaunded.

Or the fast of obligation when they haue will to do them, & bin lawfully letted, sinne not. But every man and woman keepe them not that Auarice,

Glouth, or desyre to se many pleasures, as Daunces, Playes or Jugglers or dispraisynge of our mother Holy Church be not cause that they trespassse the commaundement, to the ende that they runne not into damnation, from the which the mercy of God keepe us. Amen.

Here is to be noted that the transgression of the commaundements of the holy, Church oblygeth deadly sinne, and by contynuaunce eternall damnation, as doth the oblygacion of the commaundementes of the lawe of whom is spoken before. for they that heareth the priestes reading the commaundementes in the Church on the Sondays in the parochiall seruice time, and accomplysheth the sayd commaundements, heareth God and doth his will, but all that mispraysleth the priest and doth not theyr commaundements after the ordinance of the Church, mispraysleth and sinnech mortallie.

¶ Thus endeth the v. commaundementes of our mother holy Church.

Here



The Shepheardes Kalender.

¶ Here after follo weth of the man in the Shippe, that sheweth  
the vnsstable nesse of the worlde. Capitulo. xlii.

Qui finem attendit felix & qui bene viuunt. Ergo quisquis ades precor hic, sta, perlege pensa, Mor-  
tem per metuens, veniam pete, cor recte para: De reliquis cautus bone facie crimine serua.



Vive mori presto munda sub mente quietis. Semita non virtus deus optimus anchora portus,  
Felix qui potuit tam tutum tangere portum, Sed miser est quicumque sub peste gehenne.

**G**od gyde me right, that I once myght  
Come to the porte of peace  
Myne exchaunge make, and retorne take  
That myne enemyes me to cease  
Doe me folowed, wold me haue shalowed  
In the goulfe daungerous  
With wordly glose, he dweth me tolle.

amonge

The Sheepearde's Kalender.



Amonge the waues perillous  
On rases holow, some do me followe  
Enemies me take  
A great number, do smite me vnder  
I doubt I shall not scape.  
The fiend with woe, the world also  
My flesh doth me trouble  
I wake and sleepe, to mee they craepe  
Thus encreaseth my sorow double.  
They bid me not spare, but bye their ware  
As all worldly vanitie.  
They say hope amonge, for to liue longe  
Thus do they comber me.  
The world doth smyle, me to beguile  
And so doth the other two,  
Now must I seeke, some me to keepe  
To saue me from my foe.  
I haue found one, euen God alone  
I neede none other ayde  
That by his might, put them to flight  
And made them all afraide  
He spake to me full curteously  
And proferd me full faire  
If I do well with him to dwell  
In heauen to be his heire.

Versus.



**N**Os sumus in hoc mundo, sicut naui super mare  
Semper est in periculo, semper timeri accubare  
Præuigilanti, nos oportet remigare:  
Ne bibamus de poculo dire mortis, et amare:  
Esto homo res fragilis curis oppressa labore  
Mortis iudicis baratri perplexa timore  
Si virtus sola tutam dat ducere vitam.  
Virtus sola potest æternam condere famam  
Fælicem merita faciunt non copia rerum  
Grandia non dirant: dicar bene grandibus uti.  
Discite nunc mortales quam sint mortalia vana.  
Precessere patres matres magnique parentes.  
Nos sequimur paribus ad mortem passibus imus:  
Vnde superbimus in terram, terra redimus.

G, i.

Super



The Sheeheardes. Kalender.

Super non fueram, nec ero post tempore paucō  
Milia nunc putrum quorum iam multa voluptas  
Perdita fama silet, anima anxia forsitan ardet.

**T**he mortall man liuing in this world, is well compared to a ship on the sea or on a perilous riuer, bearing rich marchandise, which if it come to the porte where the marchant desireth, he shall be happy and rich. The ship as sone as it is entred into the sea, vnto the ende of her biage, night and day is in perill to be drowned or taken with enemies, for in the sea be perills without number. Such is the body of man liuing in the world, the marchandise that he beareth is his soule, his vertues and good woorkes, the port or ha- uen is death, and Paradise for the good, to which who that goeth thither is soueraignely rich, the sea is the world full of steme. For who that assayeth for to passe it is in perill to lese body and soule, and all his goodes, and to be drowned in the sea, of hell, from the which God keepe vs. Amen,

Here foloweth the fælde of vertues: Cap. xiiii.

**I**n walking farther more in the fælde of vertus, and in the way of health, for to come to the towre of Sapience, necessarily behoueth to loue God, for without the loue of God none may be saued, and who that will loue him ought first to know him, for of his know- ledge one cometh to his loue: that is Charity the Soueraigne of all vertues. They knowledg God & loue him that kepe his commaundements, & they mis- know him that do not so, to whom in the great necessitie of their disceasing: & at the day of iudgement shal misknow them & say to them. I knowe ye not nor wote not what ye be, go ye curled out of my copany. Knowledg we then God and loue him, and if we will do thus, know we first our selfe, and by the knowledg of our selfe, we shal come to the knowledg & loue of God, and the more that we knowe our selfe, the better we shall knowe God, if we be igno- rant of our selfe, we shal haue no knowledg of God. To this purpose we must note one thing and know. vii. The thing that we must note is this. Who that knoweth himselfe knoweth God, and shal not be dampned, who knoweth him not, knoweth not God, and shal not be saued: vnderstande of them that hath wit and discretion with lawfull age, of the whych knowledg non is ex- cused after he hath sinned deadly, for to say that he was ignorant. By this appereth the ignorance of him selfe, and of God right perillous. Deadly synne is begininge of all euill, and contrarily knowledg of God and of him selfe is saueraigne science and vertue, beginning of all goodnes. The seuen thinges that we ought to haue ben the. xii. articles of the faith, that we ought to be- lieue stedfastly. Also the petitions conteyned in the Vater noster, by the which we demaunde all things necessary for our health, & that we ought to hope in him

him, also the commaundements of the lawe and of the holy Church, whiche ensigneth vs what we should do, and what we should not do, and all things belonging to the same. Also if we be in the grace of our Lorde or not. And howe be it that we may not knowe it certainly, neuerthelesse we may haue some coniectures, whiche be good to knowe, and knoweledge of God. Also knoweledge of him self, by the which thinges we may come to the true loue and charitie of God, to accomplyshe his commaundementes and meryte in the realme of heauen, wherein we shall lyue perdurably. Of the thre first is ynoughe sayde, that is to knowe the .xii. artycles of the fayth, in the whiche lyeth our fayth and beliefe, and the thinges that we ought to demaunde of God, be conteyned in the Vater noster, wherin our hope lyeth. Also the tennē commaundementes of the lawe, and of holpe Church, where as Charitie is shewed in such as kepe them, by probacion of the loue of GOD, and do hys commaundementes and good workes. Nowe will we speake of the other. iiii. And firste of the vocation in the whiche we be, whiche is the fourthe thyng that eche man ought to knowe. Eche man ought to knowe his vocation, and the things belonging to the same be iuste and honest for his health and rest of his conscience. A good Shepeherde ought to knowe the arte of shepe keepinge, and to gouerne shepe, and leade them into pastures, and to heale them when they be syke, and shere them in season, to the entent that through his defaulte no damage come to his maister. In likewise he that labourereth the coorne to knowe what grounde were good for euery maner of grayne, and ought to tyll the earth, and when time is to sow, weede, reape, and thresh, so that his maister may haue no damage by him, Semblably a Surgion ought to knowe howe to comforte and heale such folkes, that he hath charge of, without hyding of his arte or Surgery. Consequently a marchaunte ought to knowe the vtteraunce of his merchandise to other with no more fraude then he would hym selfe shoulde haue. Also an Aduocate or a Procourour ought to knowe the rights and customes of places, that by their faulte Justice be not peruerterd. A Iudge also oughte to knowe (bothe the parties heard) who hath right and who hath wrong, and iudge egally after true Justice. Also a Priest or a religious man oughte to knowe theyr orders and keepe them, and aboue all things ought to knowe the lawe of God and teache them vnto the ignorant. And thus of all other vocations. For all them that knowe not their vocation be not worthy to be, and lye in peryll of their soules for theyr ignorance. The fyfth that all men ought to knowe, is if he haue discretion and vnderstanding, to knowe if he be in the grace of God or not. And howe be it right difficle, or God onely knoweth it, neuerthelesse we may haue coniectures that sheweth it, and sufficient for Sheperdes and lay people to know, if they be in the loue of the Lord, and if they haue coniecture to be in it, therefore there ought none to reput theselues iust, but oughte to humble them selues, and aske him mercy, that maketh sinners become iust

## The Shepherdes Kalendar.

and none other. Principally we ought to know this science when we will receive the body of Iesu Christ. For who that receiveth his grace and goodness receiveth his salvation, and who that receiveth him otherwise, receiveth everlasting damnation, of the which thing every man is iudge in hym selfe of his owne conscience, and none other. The conjectures whereby we may knowe if that we be in the grace of God or not. The fyrste conjecture is when we do travaill for to cleanse our conscience of our soules by penance as much as if we laboured to get some great good, that we be not culpable of any deadly sinne done, or in wil to do, nor in any sentence, then it is good conjecturing to be in the grace of God. The seconde conjecture that sheweth in lyke wyse to be in the grace of God, is when we be more prompt and ready to good, observing and keeping the commaundementes of God, and do al good workes that we shoulde have accustomed. The thirde conjecture is when we heare gladly the worde of God, as sermons and good counsaylers for our salvation. The fourth, when we be fory and contrite at our hart to have commysed and done any sinne. The fifth is when with good purpose and wyl of our selues we perswuer to keepe vs from sinne in tyme to come. These conjectures be they wherby shephards and lay people know if they be in his grace or not, as much as in them is possible to knowe. The vi. thinge that every man ought to know is God, for all men ought to knowe God, for to accomplish his will and commaundement by the which he would be loued with all thy harte, with all thy soule, and with all the force that we have, whiche we may not do, if we know him not, then who that would loue God, ought to knowe him, and the more that they know him, the more they loue him wherfore hereafter shal be saide howe Shepherdes and simple people doth knowe him. Shepherdes and simple people for to haue knowledge of God of theire possibilitie considering thre thinges. The fyrste is, that they consider the right great ryches of God, his puissaunce, his soueraigne dignitie, his soueraigne noblenesse, his soueraigne ioye and blisse. The seconde is for they consider the right noble, ryght great and marvelous operations and workes of our Lord God. And the thirde consideration is, for they consider the innumerable benefites that they haue receiued of God, & that continually every day they receiue of him, and by these considerations they come to the cognisance and knowledge. Fyrst to know God, shepherdes and lay people considereth his great riches, plentifulous abundance of the goodnes that he hath, for all the treasures and riches of heauen and of the earth be his, for all goodnesse he hath made, of the which he is fountayne, creatour, and mayster, and distributeth them largely vnto every creature, and he hath no neede of any other. Wherefore it behoueth to say that it is right riche. Secondely he is right puissant, for by his great puissaunce he hath made heauen, earth, and the sea, with all thinges conteyning vnto them, and might vndo them. If that it were his will, vnto the which puissaunce all other be subiect, and trembleth before hym

him for his great excellency. And who that would consider every worke of God should finde enough to marvail on. By the firste of these considerations God is knowen to be right rich, by giftes, that he geureth to his frendes, and by the second he is knowen right puissaunt for to venge him on his enemies. Thirde he is soueraignly worthy, for all the thinges of heauen and of earth oweth him honouir and reuerence, as to their Creatour and him that made them, as we see children honour father and mother of whom they be descended by a generation, and all thinges be descended of God by a creation, to whom ought to be giuen great reuerence, and he is so worthy. Fourthly he is soueraignly noble, for who that is soueraignly rich, puissaunt, and worthy, him behoueth to be soueraignly noble, but none other but God hath riches, puissaunce, and dignitie, as he hath, wherefoze of such nobles ought to be sayde that he is right noble. Fifthly he hath soueraigne ioye, for he that is riche, puissaunt, worthy and right noble, is not without soueraigne ioye, and this ioye is full of all goodnes, and ought to be our felicitie, to the which we hope to come. That is to know and see God in his soueraigne ioy and gladnes, for to haue with him eternall ioy that euer shall dure. And this is the first consideration of God that Shepherdes and other simple people ought to haue. Secondly for to know God considering his great noblenes & maruelous workes the bountie and the beautie of the things that he hath made, for it is commonly said One may know the workman by his worke. Knowledg we then the worke of God, & knowledg we that his beautie and bountie shineth in the operations that he hath made, which if they be fayre and good, & workman that hath made them must needes be fayre and good without compariso more then any thing that he hath made. Be it considered of the heauens and the thinges therein set, what noble and maruailous worke how may one consider their excellencie and bounty. Be it considered also as we may of the earth the right noble and marueylous workes of God, the golde, the siluer, and all maner of mettalles, and precious stones in it, the fruites that it beareth, the trees, the beastes that it susteyneth, and of the bountie that it nurysheth. Be it in like wise considered of the Sea, the riuers, and the fish nourished in them. The weather, the elements, the ayre, the windes, and the Birdes that flyeth in them, and all the blage and seruike of man. And consider the worke man that of his puissaunce hath all made, and by his sapiente hath righte well ordered his workes, and gouerneth them by his great bountie, and by this maner we may knowe God, as Shepherdes and simple folkes in considering his workes. Thirde for to knowe God, consider the great benefites that we receiue darlie of hym, which may not be numbred for their greate multitude, nor spoken of for their noblenes and dignitie. All be it in their hartes be principally noted, for the whiche an other Shepherde geuing p̄vayles to God, sayde in this maner. Lorde God I knowe that thou hast endued me with thy infinite benefites by thy great bountie. First the benefite of my crea-



The Sheeheardes Kalender.

ation, by the which thou made me a reasonable man vnto thy Image and similitude, geuing me bodie and soule, and rayment for to clothe me. . . . .  
 Lorde, thou hast geuen me my wittes of nature, . . . . . understanding for to gouerne my lyfe, my health, my beautie, my strength, and my science, for to get my lyuing honestly. . . . . I yelde to thee graces and great thanks. . . . .  
 Secondly Lorde, I knowe the goodnes of my redemption, how by thy mercifull pitie, thou bought me dearely by the affection of thy most precious bloude, paynes, and torments, that for me thou hast suffered, . . . . . and finally endured death, thou hast geuen me thy body, thy soule, and thy life, for to keepe me from damnation, wherefore humbly I yelde to thee graces and great thanks. . . . .  
 Thirde Lorde, I knowe the goodnes of my vocation, how of thy great grace thou hast called me againe, for to inherite thy eternall benediction, and also thou hast geuen vnto me sayth and knowledge of thine owne selfe, as baptisme, and all the other sacraments, that none entendement may comprize their noblenesse, and dignitie, and that so many times hath pardoned me my sinnes. . . . .  
 Lorde, I knowe that this is to me a singular gyft that thou hast not geuen to them which haue no knowledge of thee, wherof I am more beholding, and humbly bound, I yelde thee graces and thanks. . . . .  
 Fourthly Lorde, I knowe that thou hast geuen me this world & the things that be there in made, for my seruice and vse, the office, the benefite, & the dignitie in the which I am, for sye I beare your similitude and Image which is reputed right worthy & noble wherof humbly I yelde to thee graces and thanks. . . . .  
 Fifthly Lord, thou hast geuen me the Skie and his faire ornaments, the Sunne, the Moone, and the Starres, that the day and night seruethe me, geuinge brightnesse and lyght without to be recompensed of me, wherof I yelde to thee graces and thanks. . . . .  
 Sixtly Lorde, I knowe that thou hast made Paradyse ready for to geue me, where I shall lyue with thee in ioyes without ende, if I do thy will, and keepe thy commaundementes, and also I knowe thy other infinite goodnes eche day to me done by thy bountie, the which ensigneth me to knowe my God, my Sauour, and Redemer, wherefore I humbly giue thanks to thee. . . . .  
 By these considerations Shepherds and simple people contemplet the bountie of God, and the benefites that they receaue of him. . . . .  
 And knowe we him, and be we not in great knowledge of his benefites in yelding thanks and prayings to him, . . . . . and recompence of your goodnes in geuing to poore folkes for his sake, for Ingratitude is a villayne sinne that much displeaseth God. . . . .  
 The vii, and the laste thinge that eche man ought to knowe, that is to knowe him selfe, . . . . . for it is the best meane for to come vnto the knowledge of God, and for to make his saluation, so to knowe him selfe first. . . . .  
 Dwellers folkes knowe many thynges that know not them selfe, to whom should profite more to knowe them selfe, then all thynges in the world. . . . .  
 They that knowe the thynges of the worlde loueth them, seeketh them, and kepeth them and knowe not, ne loue not, ne prayse not, ne kepeth not God in likewise, for they know him not what profiteth man to win all the world, & leaeth him selfe to be damned.

Better

Better it were for him to leese all the worlde , if it were his, if he knew him selfe to be saued . Sheeheardes say that the needfull beginning of his saluation is to knowe him selfe, and contrarywise ignoraunce of him selfe is the beginning of dampnation, and of all euill that may befall vnto him.

A question of a maister Sheeheard to a simple Sheeheard, to wit howe he knewe him selfe, and he said . Sheeheard tell me howe thou knowest thy selfe what art thou, answere to me : And he sayde , I knowe my selfe, for I am a Christian man a Sheeheard. What is to be a Sheeheard? And he answered vnto that, thou askest what man is. I say that man is a substance composed of body and soule. The body is mortall and made of earth as beastes be , but the soule is made of spirituall matter as Angels be immortall. My body is come of abhominable sinne, and as a sacke full of durte and filth , and meate for wormes, my beginning was vyle , my lyfe is paine , labour, feare, and in subiection to death, & my end shalbe wofull, but my soule is created of god noble and worthely to his owne Image and semblaunce after the Angels, the most fayrest and perfect of al creatures, by baptisme and by faith is made his daughter, his spouse, her heire of his realme, that is Paradise and for her noblenesse and dignitie ought to be a Lady, and my body as seruant ought to obey her, for reason hath ordyned and will that it be so: and who that dooth other wise, and preferreth his body before his soule, leseth the vse of reason: and maketh him selfe semblable vnto beastes , descending from noble dignitie into myserable seruitude of sensuality, by the which it is gouerned, so that I knowe my selfe man. As to the second, he demaundeth what thinge it is to be a Christian man? I answered in mine vaderstandinge, that to be a Christian man, is to be baptised or Christened, and folow Iesus Christ of whome we ha sayd Christians, for to be baptised, and not to folowe him, or to folowe him and not to be baptised, sauth not man, and therefore when we receyue baptisme, we renounce the deuil and all his pompes, and we make promise for to folowe Iesus Christ, when we say (we wil be baptised.) And who that kepeth this promise hath the very name of a Christian man . And who that kepeth it not, is a sinner and a lyer to God, and seruant to the deuill, and is on more Christian then a dead man, or a painting on the wall, we say that is a man. Here demaundeth the maister Sheehearde in howe many thinges the Christian man ought to folowe Iesus Christ , for to accomplishe the promise of Baptisme. The simple Sheeheard answered. I say in vi. thinges. The first is cleanness of conscience, for there is no thing more pleasaunt to God then a cleane conscience, & it will be made cleane in two maners , one is by baptisme when we receiue it, and the other by pacience, that is contricion of hart, confession of mouth, satisfaction of worke, and then when we be cleane we be pleasant to Iesus Christ, which with the water of his mercy clenseth the sinners that doth penance, and maketh them saye. The seconde thing in which we ought to folowe Iesu Christ, is humilitie, at the example of him

The Shepheardes Kalender.

Lozde of all the woꝛlde, which humbled him to take our humanitie, and became moztall that was immoꝛtall. liue in pouerty with vs, beate oppꝛopꝛies paines, and finally suffer to be crucified. Thus the Chꝛistian man ensuinge hym ought to make him selfe. The thirde thinge is to holde and loue truth, and specially three truthe. The fyꝛste truthe is to knowe our selfe, for we be moztall and sinnefull, and who that dyeth in sin shalbe damned, & this truth with holdeth sin, and exhoꝛteth the sinner to do penaunce and amende. The seconde truthe is of tempoꝛall goodes, for they be transitoꝛy and must be leste and this truth dispraiseth them to desire the heauenly goods that be eternall. The thirde truthe is of God, which is the tope that all Chꝛistian men ought to desire, and this truth draweth the Chꝛistian man to loue, and induceth him to do good woꝛkes for to meryte the topes of Paradysse. The fourth thinge wherein euery man ought to followe Iesu Chꝛist, is pꝛeꝛpence in aduersitie, and in the spꝛite of lyfe by penaunce, confirminge of our selues in state of Iesu Chꝛist, of whome the lyfe was all in paine and pouertie which he endured for vs. The fyfthe is in compassion of the poore, to the example of Iesu Chꝛist, that by his mercy healed the poore of all cozꝛoꝛall infirmities, and the sinners of all ghostly sicknes, and we by compassion ought to giue of our goodes to poore folke, and comfort them bodely and ghostly. The syxth thinge wherein the Chꝛistian man ought to followe Iesu Chꝛiste, is doloure, deuotion, charitie, incontemplacion of the mysteris of his natiuitie, of his death and passion, of his resurrection, of his ascension, and of his aduauncing to the iudgement, that of times ought to be at our harte by holy meddytacions, And as to the last, what thinge a Shepheard is. I say that it is the knowledg of my vocation, as eche hath his, as afoꝛe is said, and also to knowe the transgressions of all these foresayd thynges; howe many tymes in eche we haue transgressed, for many tymes we haue offended God, and who that taketh heed shall finde omissions and offence without number, the which knowen we ought to doubt and eschewe, and do penance. And thus it is as I knowe man is Chꝛisten and Shepheard.

The ballad of a wyle man. Capitulo. xv.



I knowe that God hath tourned me  
And made me to his lykenesse  
I knowe that he hath giuen to me truly  
Soule and body, witte and knowledg I will  
I knowe that by rightwysse true balaunce  
After my dedes iudged shall I be  
I knowe much, but I wote not the balaunce  
To vnderstande whercof cometh my folly.  
I know

The Sheepheardes Kalender.



I knowe full well that I shall dye  
 And yet my life amende not I  
 I knowe in what pounertie  
 Borne a childe this earth aboue  
 I knowe that God hath lente to me  
 Aboundance of goodes to my behouue  
 I knowe that riches can me not save  
 And with me I shall beate none away  
 I knowe the more good that I haue  
 The lother I shall be to dye  
 I knowe all this faithfully  
 And yet my lyfe amende not I  
 I knowe that I haue passed  
 Great part of my dayes with ioy and pleasure  
 I knowe that I haue gathered  
 Synnes and alowed little penance  
 I knowe that by ignoraunce  
 To excuse me there is no arte  
 I knowe that one shalbe  
 When my soule shall departe  
 That I shall wishe that I had mended me  
 I knowe there is no remedie  
 And therfore my lyfe amende will I.



Here followeth the ballad of the woman Shep-  
 heard, the which ballade is very necessary  
 and profitable to loke vpon,  
 Capitulo. xvi.



I A considering my pooze humanitie  
 About the earth borne with great weeping  
 I consider my fragilitie  
 My hart is ouerprest with singing  
 I consyder death will come verely  
 To take my lyfe, but the houre wot not I  
 I consyder the deuill dooth watch me  
 The world and the flesh on me warreth straitly  
 I consider that mine enemies they be thre  
 That would deliuer me from death to death  
 I consider the many tribulations  
 Of this worlde, whereof the life is not cleane



The Sheeheardes Kalender.



I consider an hundred thousand passions  
 That we poore creatures daily fall in  
 I consider the longer, I lyue the worse I am  
 wherfore my conscience cryeth out on me  
 I consider for sin some be damned as the booke saith,  
 which shall euer be deliuered from death to death  
 I consider that wormes shall eat me  
 My sorrowfull body, this is credible  
 I consider that sinners shall be  
 At the iudgement of God most dreadable:  
 O Iesu Christ above all thing most delectable  
 Haue mercy on me at the dreadfull day  
 That shall be so maruelous and doutable  
 which my poore soule greatly dooth fray  
 In you that I put my trust and fayth  
 To saue me that I go not from death to death.

The songe of death to all Christien people. Cap. xlii.



**T**hough my picture be not to your pleasure  
 And if ye thinke that it be dredeable

Take

The Shepheardes Kalender.



Take in worth for lury substance  
The sight of it may to you be profitable  
There is no way also more doutable  
Therefore learne know your selfe and see  
Loke how I am and thus shall you be  
And take heede of thy selfe in adventure rede I  
For Adams apple we must all dye  
Alas worldly people beholde my manner  
Some time I liued with beautionous visage  
Mine eyen be gone I haue two holes here  
I am meate for woundes in this passage  
Take heede of welth while ye haue the blage  
For as I am thou shalt come to dust  
Holed as a thimble what shall thee aduance  
Nought but thy fapth thou mayest me trust  
All with my likenesse ye must all darme  
The time that I was in this world liuing  
I was honoured with loue and hye  
But I keepe not my conscience cleane from sinning  
Therefore now I do it dente aby  
Lo what anapleth couetise prude and equy  
They be the brandes that doth byenne in hell  
Trust not to your frendes when ye be deade rede I  
Nor your exccutors for fewe doth well  
But do for thy selfe or cuer thou dye  
And remember while thou art liuing  
That God blessed all thing without nay  
Except sinne as recordeth writing  
The Deuill can not claime thee but by sinne I say  
Amend therefore betime and go the right way  
I would that I might haue but one houte or two  
To do penance in or halfe a day  
But while I yued I did none do  
But now my dettes I do truly pay  
Thou man I doe geue better counsel to thee  
If that thou wilt do after it  
Then cuer any that was shewd to me  
Thou art halfe warned thinke on thy pit  
And chofe of two wayes which thou wat fit  
To ioye or payne one of the two  
In welth or woe for cuer to syt  
For at thine owne choyse thou mayest goe  
For God hath not geuen thee free will  
Now chuse thee whether thou wilt do good or yll

The Shepheardes Kalender.



Here after foloweth the .x. commaundements of the deuill.



**V**o so wilt do my commaundements  
And keepe them well and sure  
Shall haue in hell great tormentes  
That euermore shal endure (godnes  
þ shalt not feare god nor think of his  
To damne thy soule blasphemie god & his saints  
Euermore thine owne wil be fast dooing  
Deceauie men & women, and euere be swearing  
Be drunken hardely vpon the holy day  
And cause othet to sinne if thou may  
fathet nor mother looke thou loue nor drede  
Nor helpe them neuer, though they haue neede  
Hate thy neighbour, and hurt him by enuie  
Murthet and shed mans blood hardely  
Forgiue no man but be all vengeable  
Be lecherous in deed and in touching delectable.  
Bryake

The Sheeheardes Kalender.

Break thy wedlocke and spare not  
And to deceave other by falschode care not  
The goodes of other thou shalt holde falsly  
And peeke it no more though they speake curteously  
Company often with women, and tempt them to sinne  
Desire thy neighbours wife, and his goods to be thine  
Do thus hardely and care not therefore  
And thou shalt dwell with me in hel euer more  
Thou shalt lie in frost and fyre, with sickenes and hunger  
And in a thousand peeces thou shalt be torne a sunder  
Yet thou shalt dye euer and neuer be deade  
Thy meate shalbe todes, and thy drinke boyling leade  
Take no thought for the blood that God for thee shed  
And to my kingdome, thou shalt be straight led.





The Shepheardes Kalender.

Here foloweth the rewarde of them that keepeth these  
commaundements aforesayde.



**H**ell is great mourning  
Greate trouble of crying  
O thunder and noyses roaring  
With great plenty of wilde fier  
Beating with great strokes like gunnes  
With great frost and water running  
And after that a bitter winde comes  
Which goeth through the soules with pae  
There is both thirst and hunger  
fiendes with hookes pulleth their fleshe  
They fight and curse, and eche other rebaines  
With the sight of the devils dreadable  
There is shame and confusion  
Rumour of conscience for euill lving  
They curse them selues with great crying  
In stinke and smoke euermore lying  
With other great paynes innumerable.

Man looke that thou beware.  
I do finite all at vnware.

It is wrytten in the Apocalips that Saint John sawe an hourse of a  
pale colour, on the which hourse sat death, and a Hell folowing the hourse.  
The hourse signifieth the sinner that hath a pale colour, for the infirmity  
of sinne, and beareth death, for sinne is death to the soule: and hell folo-  
weth for to ingult and swallow him if he die impenitent.

Capitulo. xix.

**A**boue this hourse blacke and hideous  
Death I am that fiercely doth sitte  
There is no fairenes but sight tedious  
All gay colours I do hitte  
My hourse runneth by dales and hilles  
And many he smiteth deade and killes.

The Shepheardes Kalender.



In my trap I take some by euery way  
 By towne castles I take my rent  
 I will not respite one an houre of a day  
 Before me they must nedes be present  
 I slea all with my mortall knife  
 And of duety I take the life  
 Hell knoweth well my killing  
 I sleepe neuer but wake and warke  
 It foloweth me euer running  
 With my darte I slea weake and starke  
 A great number it hath of me  
 Paradyse hath not the fourth parte  
 Scant the tenth part wronge hath he  
 I cause many to sigh at the harte  
 Beware for I giue no warning  
 Come at once when I doe knock or call  
 For if thy booke be not sure of recoging  
 Thou shalt to hell body soule and all

Hereafter foloweth how euery estate shoulde order  
 them in their degree. Capitulo. xx.



The Shepherdes Kalendar.



Of a Kinge.

**T**he Imperfall might of a kings maiestie  
On foure pillers grounded is gouernance  
First dw right, iustice and equitie  
To pooze and rich both in a balaunce  
Then his regall might shal further and aduance  
He to be liberall with force and humanitie  
And after victorie haue mercy and pitie.

Of a Bishop.

O ye halfe Gods flourishing in prudence  
Ye Bishops with your deuoute pastozalltie  
Teach the people with delicate eloquence  
Anoynt your flock with Chyristes diuinitie  
Feede the pooze people with hospitalitie  
Be meeke and chaste in this militant church.  
Do first your selfe well example of your wyrrh.

Of knightes.

O ye knightes resurgent in fortitude  
With labour and trauell to get lose nobly  
Fight for the pooze comons that be pooze and rude  
And if neede be for the church thou die  
Loue truth, ha te wrong and billany  
Appease the people, by the magnificence  
And vnto whom be a sheeld of defence.

Of Iudges.

O ye Iudges gouerning the lawe  
Let not your handes be anoynted with merde  
Haue all true men, rebels hang and drawe  
To anoyde fauour, let righteousnes procede  
For a good name is better then riches in daede  
Some saye that lawes truth is layde downe  
And therfore loue and charitie is out of towne.

Of Marchants.

O ye Marchants that neuer say ho  
Of luccous winning, ye haue great pleasure  
Let conselence guide you where euer ye go  
Vnto all men giue you waight and measure  
Discreue no man, of falschod take no cure  
Sweare none othes, people to beguile  
All sleight and blury from you exile.



The Shepheardes Kalender.

Of Maisters.

O ye maysters and householders all  
That haue seruants vnder your cure  
Put them to labour whatsoeuer befall  
And let the young folke of a we be in bye  
After their age entreate eche creature  
Seruantes wages pay ye well and euen  
If ye do not, it cryeth vengeance to heauen.

Of all Women.

O ye women of eche manner degre  
To your husbandes be neuer disobedient  
Desire not aboue them the soueraigntie  
For then ye do as Lucifer did incontinent  
That would be aboue the hie God omnipotent  
Shamefastnes, dyete, cleanness and chastitie  
Of very right all these in womanhed should be.

The generalitie.

So home ye persons and couch not in court  
Goe teach Christes seruants & kepe thy owne labour  
Thou nigarde sowe out thy hoerde  
In household, and be none extorcioner  
Honke pray, preach frier, Marchant go nere and farre  
Dreade God, kepe his lawe, and honour your king  
And your rewarde shall ye haue at your ending.



Thus endeth the estate and order of every degre.

Of the tre of vices, and after foloweth the tre of mekenes,  
mother and roote of all vertues. Capitulo. xii.

Hereafter foloweth the tre of vices, and then after that is the tre of vertue  
set, that after every sinne beholding, they may looke on it as a mirro, and take  
of the fruite of spirituall refection, and sie the deade tre of vices. For after the  
tre of vertues foloweth the signification of currey vertue named in the sayde  
tre of vertues, and first is humilitie or mekenes, mother of all vertues, & roote  
of the tre, the which when it is stedfaste the tree standeth byright, and if it  
fayle, the tre falleth with all his branches. Humilitie is a voluntary inclinatio-  
on, of the thought and courage, comming of the knowledge of God, and it hath  
vii. principall branches that constitueth the tre of vertues, and they be these  
Charitie, Faith, Hope, Prudence, Attemperance, Justice, and Force, and out of  
every of them cometh diuers other vertues, as the tre sheweth, and is declar-  
ed afterward compendiously.

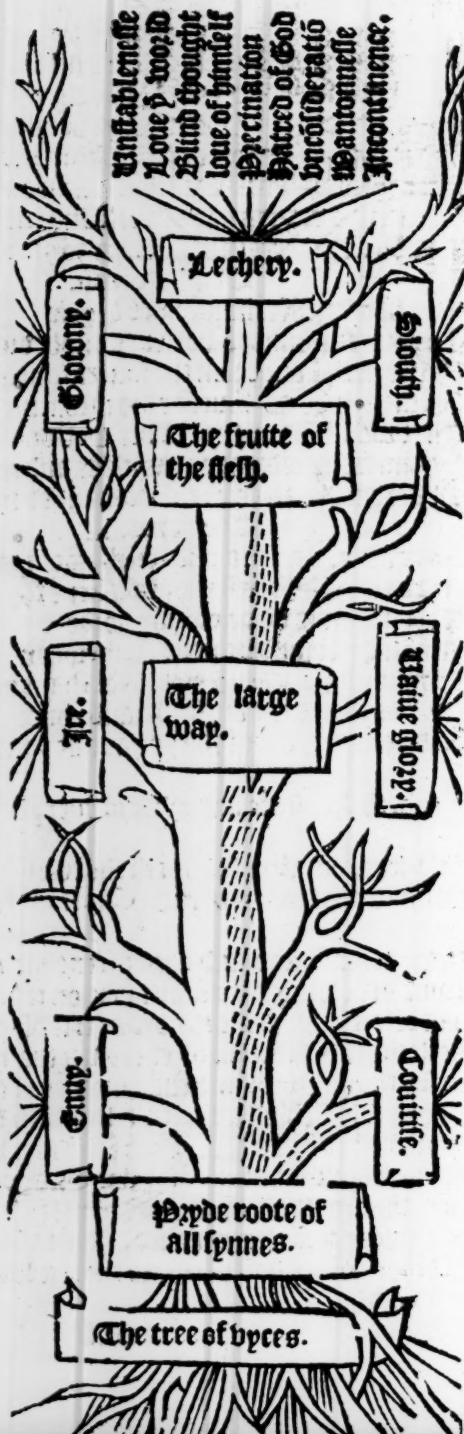


The Shepheardes Kalender.

Foolish reioysing  
Immundicite.  
To much speking  
Eating by leasure  
Obtuse witte  
Lickernesse  
Dronkenesse

Woodnes  
Indignation  
Clamour  
Blaspheming  
Great courage  
Poyse  
Hate.

Detraction  
Joy of aduersitie  
Sorrow of prosperite  
Homicide  
Wickednes  
Sulurracion  
All machination



Idlenesse  
Vagacion  
Pusillanimitie  
Erre in the faith  
Cristelle  
Omission  
Dispaire

Singularitie  
Discorde  
Inobedience  
Presumption  
Boasting  
Obstination  
Hypocrisy

Cheste  
Deceauing  
Forswearing  
Usury  
Rapine  
Treason  
Simony

The Shepheardes Kalendef.

Contemplacion  
 Joye  
 Honesty  
 Confession  
 Patience  
 Compunction  
 Longanimitie

Discretion  
 Moderatitie  
 Taciturnitie  
 Fasting  
 Sobriety  
 Affliction  
 Displaying

Felicite  
 Confidence  
 Collerance  
 Rest  
 Stableness  
 Perseuerance  
 Magnificence



Religion  
 Cleanesse  
 Obedience  
 Chastitie  
 Continence  
 Affection  
 Virginitie

Deade of God  
 Countayle  
 Manory  
 Intelligence  
 Providence  
 Deliberation  
 Reason

Lawe  
 Straightnesse  
 Equitie  
 Correction  
 Obedience  
 Judgement  
 Veritie

The Shepheards Kalendar.

Of Charitie.



Charity is a right hygh vertue aboue all other, and is an ardent desire, well ordeined to loue God and his neighbour, and these be the branches, grate, peace, pytie, sweetnesse, mercy, indulgence, compassion, benignitie, and concord. Grace is by the which is shewed an effectually seruice of beneuolence amongst frendes, from one frende to an other. Peace is tranquillity and rest, wel ordeined of the courages of them that be concordinge vnto God. Pytie is affection and desyre to succour and helpe eche one, and cometh of sweetnesse and grace, of being thought and courage that one hath. Sweetnesse is by the which tranquillite and rest of courage of hym that is sweete and patient by none improbyte, ne by any point of dissimulation. Mercy is a pittifull vertue and equal dignation to al, with inclination of compatiens courage in them that susteine affliction. Indulgence is remission of the euill doing of other, by the consideration of him selfe, that he hath offended, ouers to haue remission of God for his offences that he hath done. Compassion is a vertue the which engendreth an affection or condolent courage for the desoure and affliction that he seeth in his neighbour. Benignitie is an ardaunt regarde of courage and indulgence from one frende to an other, with a resplendysing doulfure and sweetnesse of good maner, that one hath. Concord is a vertue that cometh of covenance of courage, concord and ayded in right vndeyle in such wise that they abyde united and conioyned stedfastly with out duplicite or vnsauour of thought or courage.

11015

Of faith.



Faith is a vertue by the true knowledge of bysible thinges, hauing his thought eleuate in holy studyng for to come to the belæse of thinges that we see not, and these be the branches. Religion, Cleanesse, Obedience, Chastitie, Continence, Virginitie, and Affection. Religion is by the which bene exercised and doone the diuine seruises to God, and vnto his sayntes with greate reuerence, and greate diligence, the which seruises ben done ceremonely and sweetely. Cleanesse or virginitie is integrate well and purely kept, as well in body as in soule, for regard that a man hath of the loue or feare of God. Obedience is a voluntary and free abnegation and renouncing of his owne wil by pittifull deuotion, Chastitie is chastynesse and the honeste habitude of all the body, by ardaunte heate and furiositie of byces so damaged and holden subiectes. Continence is by a moderation of counsell taken of him selfe or of other, Affection is effusion of

## The Shepheardes Kalender.

of pittifull loue to his neighbour, comminge of a reioysinge conceaued of good faith in them that they loue. Liberalitie is a vertue by the which the lyberall courage is not kept by any manner of courtise, for doing plenteous largition of his goodes without excelle, but moderately to them that haue neede.

### Of Hope.



Hope is a mouynge of courage, abiding stedfastly to take and haue the thinges that a man appetyteth and desireth, of the which the braunches beene Contemplacion, Joye, Honestie, Confession, Patience, Compunction, and Longanimity. Contemplacion is the death and destruction of carnall affections, by an interiour reioysing of thought, eleuate to compryse hye thinges. Joye is locumditie & spirituall comming of the contemptment of the thinges present and worldly. Honestie is a shame by the which a man yelde th himself humble toward euery man of the which cometh a laudable profit, with faire custome and honesty. Confession is by the which the secret sicknesse of the soule is reuolate and shewed vnto the confessor to the prayeing of God, with hope to haue mercy. Patience is will, & insuperable sufferance of aduersite and contrary thinges for hope of eternal glory that wee desire to haue. Compunction is a dolour of great value, sighing for feare of the compunction diuine, or for loue of the payment that wee abide. Longanimity is insatigable will to accomplish the holy and iust desires that a man hath in his thought.

### Of Prudence.



Prudence is diligent keeping of himselfe with dyscreet prouidence to knowe and descerne which is good, which is bad, and the branches are these. Feare of God, Counsell, Memory, Intelligence, Prouidence, & Deliberation. Feare of God is a diligent keeping, that wakeneth on a man by faith, and good maners of the diuine commaundements. Counsell is a subtyll regarde of thoughtes that the causes of such thinges that a man would doo, or that a man hath in gouernaunce, be well examyned and brought about. Memorye is a representacyon imaginatife by regarde of the thought of thinges preterities and passed that a man hath seene and done, or heard recounted and tolde. Intelligence is for to dyspose by viuacitie reasonable or evidently the state of the tyme present, or of the thinges that beene nowe. Prouidence is by the whych  
a man



## The Shepheardes Kalender.

a man gathereth in him the aduancement of the thinges to come, by prudent subtiltie and regarde of the thinges passed. Deliberation is a consideration replenished of maturitie and esperance tofore the beginning of such thinges as one hath delibered and purposed to doo or make.

### Of Attemperaunce.



Attemperance is a stedfast and a discrete domination of reason against the impytious mouings of the courage in things illycitie and vnlawefull, and these be his bzaunches: Discretion, Mortalitie, Taciturnitie, Fasting, Sobernesse, Affliction, and Dispraising of the world. Discretio is a reason prouided and assured, and moderate of the humayne mouinges, to iudge and decreene the cause of all thinges. Mortalitie is to bee tempered and ruled iustly and sweetly, by the manners of them with whome they bee conuersant, keeping alwayes the vertue of nature. Taciturnitie is to attemper hym selfe of mutyle and dysonest wordes, of the whych vertue cometh a fruitefull rest vnto hym that to him selfe modereth. Fasting is vertue of discrete abstinence the which a man kepeth, ordeined to wake and keepe the sanctified thynges interiores. Sobernesse is a vertue pure and immaculate, attemperaunce of the one partie and of the other of man, that is of the body and soule. Affliction of body is it by the which the seedes of the wanton wilfull thoughtes, by discrete chastisinges bee oppressed. Dispraising of the worlde is amorous looue, that a man or a woman hath to the spytual things comynge, and hauing no regarde to the caduke thinges and transitoryes of this world.

### Of Iustyce.



Iustyce is vertue whereby grace of communittie is vpholden, and dignity of every person is obserued and theyr owne payded, and the bzaunches bee these: Lawe, Streightnesse, Equitie, Correction, Obseruance, Judgement, and Veritie. Lawe is by the which all lawefull thinges be commaunded to be doon, and to defend all things that ought not to be done. Streightnes is by the which invidike vengeance is prohibyte, and streightly is exercised iustyce to the transgressours that haue offended. Equity is a right worthy retribution of merite to the balance of iustyce rightwisely and iustly thought. Correction is for to inhabyte and defende by the bydle of reason all errours, if any be accustomed for to no any euill. Obseruance of swearing is a Iustyce to constraune any noisible

nosyble transgression of lawe or customes prouulged to the people. Iudgement is by the which after the merites or demerites of any persons hearde, is that he haue torment or suffer death for his euill doynge or guerdon and rewarde for his benefites. Meritie is that by the which any saynges or doinges be recited or shewed by approuable reason without to aduise, diminish, or to make it any otherwise then it is.

Of force.

**F**orce or for to haue a sure and stedfast courage amonge the aduersities of labours and perilles that may happen to come, or into the which a person may fall. And the branches be these. Magnificence, Confidence, Collerance, Rest, Stableness, Perseuerance & Reason. Magnificence is a ioyous clerenesse of courage, administering thinges laudable and magnificenciall, that is to say, hye or greate. Confidence is to arrest and hold strongly his thought and his courage, by vnmoveable constance among such thinges as be aduerse and contrary. Collerance is quotidianly or daily suffering and bearing the straying improbities and molesties that is to say, persecutions, opprobries, and iniuries that other folke doth. Reste is a vertue by the which a sickernesse is gyuen vnto the thought of contemptment of the vnstableness of transitory thinges and worldly vanities. Stableness is for to haue the thought or courage stedfast and sure without casting it on diuers thinges by any varyng or changing of time or places. Perseuerance is a vertue that establissheth and confirmeth the courage by a perfection of vertues that is in a man, and be perfite by force of longanimitie. Reason is a vertue by the which a man commaundeth to do such thinges as be conceyled and delayed for to come to the ende, which a man knoweth to bee good and byple to be done and had.

¶ Here endeth the floure of vertues, and how they be named  
and signified in the tree figured.



¶ How the Shepheardes by calculation and speculation knowe the xii signes in  
their course reygning and domyning on the xii. parts of mans body,  
and which be good for letting of blood, and which be indifferent  
or euill for the same. Capitulo. xii.

¶.iii.

Some



Some Sheparden say that a man is a little worlde by him selfe, for the likenesses and similitudes that hee hath of the great worlde, which is the aggregation of the nyne skyes foure elements, and all thinges in them conteyned. First a man hath such a likeness in the fyrst mobile, that is the soueraigne skye, and principall parts of the great worlde. For like as in hys first mobile the zodiake is deuided in xii. parts by the xii. signes, so man is deuided in xii. parts and holdeth of the signes, euery part of his signe as this figure sheweth. The signes bee these. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Of the which, three bee of the nature of the fyre, that is Aries, Leo, and Sagittarius. And three of the nature of the ayre, Gemini, Libra, and Aquarius. And three of the nature of water, Cancer, Scorpio, and Pisces. And three of the nature of earth. Taurus, Virgo, and Capricornus. The first that is Aries, gouerneth the head and the face of man. Taurus the necke and the throte boll. Gemini the shoulders, the armes, and handes. Cancer the brest sides, mylke, and lightes. Leo the stomake, the hart, and the backe. Virgo the belly, and the entralles, Libra, the nauill, the graines and the parts vnder the braunches. Scorpio the priuie parties, the genitalles, the bladder, and the foundement. Sagittarius the thighes only. Capricornus the knees only also. Aquarius the legs, and from the knees to the heeles and

ankles. And Pisces hath the feete in his dominion.

A man ought not to make insition, ne touch with yron the member gouerned of any signe the day that the Moone is in it, for feare of the great effusion of blood that might happen, ne in like wise also when the Sunne is in it, for the daunger and perill that might ensue.

Hereafter followeth the nature of the xii. signes.

Aries is good for blood lettinge when the Moone is in it saue in the part that it domineth,

Aries

The Sheepearde's Kalender.

Aries hot and dry, nature of fyre, and gouerneth the heade and the face of man, good for bleeding when the moone is in it.

Taurus is euill for bleeding.

Taurus is dry and colde, nature of the earth, and gouerneth the necke, and the knot vnder the throte, and is euill for bleeding.

Gemini is euill for bleeding.

Gemini is hot and moyste, nature of ayre, and gouerneth the shoulders, the armes, and the two handes, and is euill for bleeding.

Cancer is indifferent for bleeding.

Cancer is colde and moyst, nature of water, and gouerneth the brest, the stomacke, and the mylt, and indifferent, that is to say, neyther to good ne to bad for letting of blood.

Leo is euill for bleeding.

Leo is hot and dry, nature of fire, and gouerneth the backe and the sides, and is euill for bleeding.

Virgo is indifferent for bleeding.

Virgo is colde and dry, nature of earth, and gouerneth the wombe and inward partes, and is not good ne very euill for bleeding.

Libra is right good for bleeding.

Libra is hot and moist, nature of ayre, and gouerneth the nauill, the reynes and the low partes of the wombe, and is good for bleeding.

Scorpius is indifferent for bleeding.

Scorpius is colde and moyst, nature of water, and gouerneth the members of man, and is neither good ne bad for bleeding.

Sagittarius is good for bleeding.

Sagittarius is hot and dry, nature of fire, and gouerneth the thighes, and is good for bleeding.

Capricornus is euill for bleeding.

Capricornus is colde and dry, nature of earth, and gouerneth the knees, and is euill for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moyst, nature of ayre, and gouerneth the legges, and is neither good ne euill for bleeding.

Pisces is indifferent for bleeding.

Pisces is colde and moyst, nature of water, and gouerneth the feete, and is neither good ne bad for bleeding.

Aries, Libra, and Sagittarius be right good.

Cancer, Virgo, Scorpio, Aquarius and Pisces be indifferent,

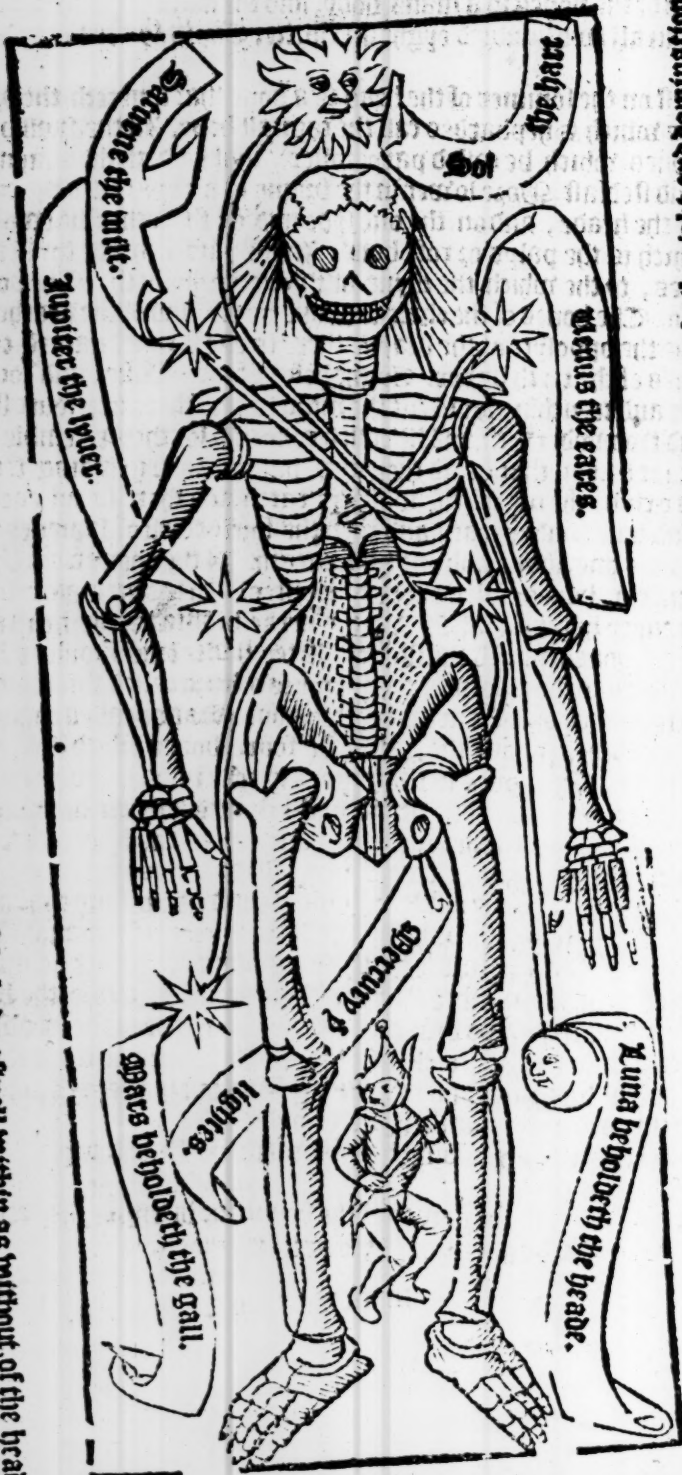
Taurus, Gemini, Leo, and Capricornus be euill for bleeding.

A picture of the Phisnomie of mans body, and sheweth in what partes the vii. planets hath domination in man. Cap. xxx. iiii.



# The Shepherdes Kalender.

wee may know by this figure the bones and ioyntes of all the parties of the body aswell within as without, of the head, necke, shoulders, arme & handes, fyngers, backe, haunches, thighes, knees, legges and of the fete. At the which bones shalbe named and numbered hereafter, and it is called the figure Anothomy.



By this figure one may understand the parties of mans body, over the which the planets hath might and domination to keepe them from touching any Iron, he to make incision of blood in the veins that proceede in the time while that the planet of the sayd partye is conjoined with any other planet malevolent, without having regarde of some good planet that might encounter and let his euill course.

¶ The names of the bones in a mans body, and the number of them, which is in all two hundred eyght and fortie. Capitulo. xiiii.

**F**irst on the sommer of the head is a bone that couereth the brayne, the which shephardes call the tapitall bone. In the skull be two bones which be called parietalles, that holdeth the brayne close and stedfast. Above lower in the brayne is a bone called the crowne of the heade, and on the one syde and on the other be two holes, within the which is the palys or rose bone. In the part behinde the heade be foure like bones, to the which the chyne of the necke holdeth. The bones of the nose be two. The bones of the chafers aboue be xi. And of the neather saw be two. Aboue the opposyte of the brayne there is one behinde named collace-rall. The bones of the teth be xxx. Eyght before, foure aboue, and foure vnderneath sharpe and trenching for to cut the morsels, and there are foure sharpe, two aboue and two vnderneath, and be called conpens, for they resemble conset teth. After that be xvi. that be as they were hammers or grinding teth, for the chaw and grinde the meate the which is eaten, and there is on euery side foure aboue and foure vnderneath, and then the foure teth of sapience on eche syde of the chafers one aboue and one vnderneath. In the chyne from the head downeward be xxx. bones called knots or ioyntes. In the brest afore be seuen bones, and on euery syde xii. ribbes. By the necke betwene the head and the shoulders be two bones named the sheres. After be the two shoulder blades. From the shoulders to the elbow in eche arme is a bone called the adiutor. From the elbow to the hande on eche arme be two bones that be called cannes. In eche hand be viii. bones, aboue the palme be foure bones which be called the combs of the hande. The bones in the fingers in eche hand be .xv. in euery finger thre. At the ende of the ridge be the hockle bones, wherto be fastened the two bones of thyghes. In eche knee is a bone called the knee plate. From the knee to the fote in ech legge be two bones, called cannes or marrow bones. In ech fote is a bone called the ankle or pinne of the fote, behind that ankle is the hceie bone in eche fote, the which is the lowest parte of a man, and aboue ech fote is a bone called the hollowe bone. In the plant of ech fote be .iiii. bones the tores in eche fote be the number of .xiiii. Two bones be tofoze the belly for to holde it stedfast with the two branches. Two bones be in the head behind the eares called Oculares. We recken not the tender bones of the ende of the shoulders, nor of the sydes, nor diuers little grystles and spelders of bones, for they be comprehended in the number aboue layde.

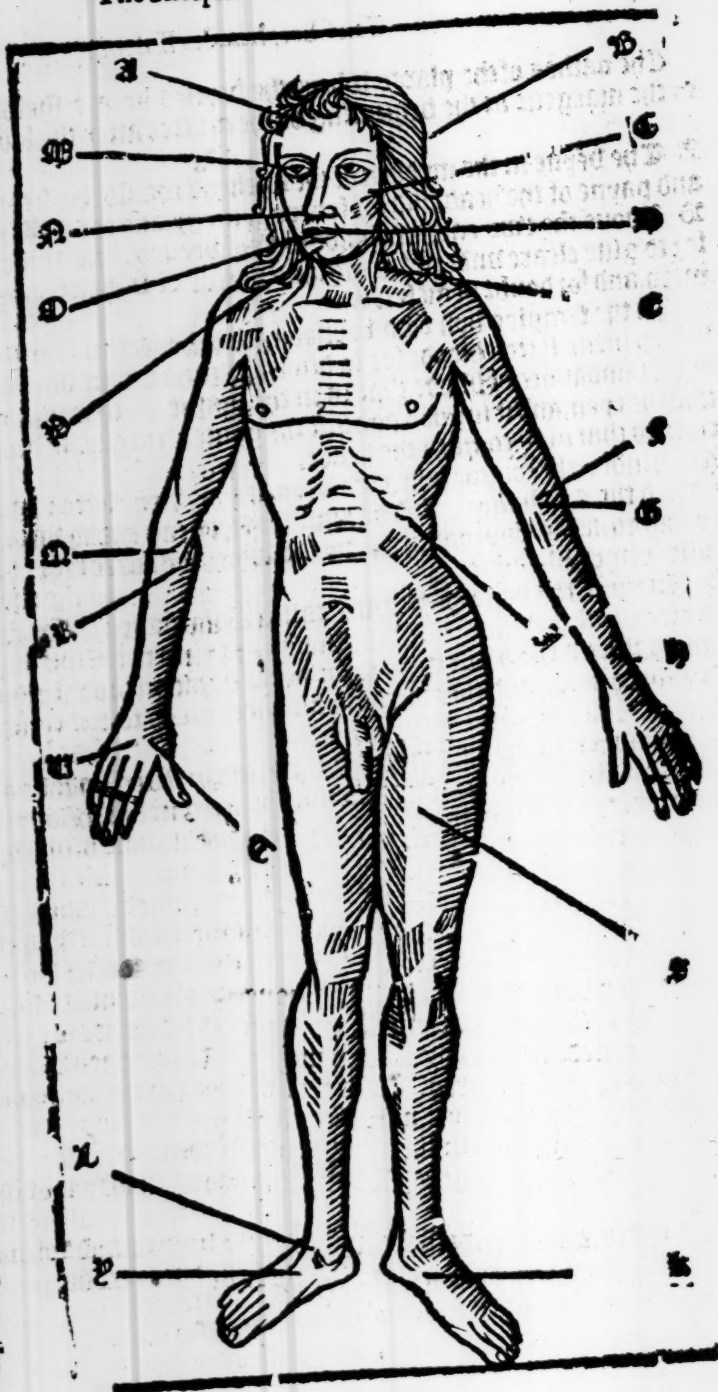
Thus endeth the Potomy, and foloweth the flubotomy.

¶ Hereafter foloweth the names of the byrres, and where they rest and how they ought to be letten blood.

# The Shepheardes Kalender.



May understande by this figure the number of the beynes, and the places of a mans body wher they  
 ben, and how they ought to be letten blood, and no where else, so that it be a naturall day for blood letting,  
 that the more be not new, ne at the full, ne in quarter, and that it be in any figure before named good for  
 bleeding, but if that such figure were it that dominated the member of the which blood should be letten,  
 for then it ought not for to be touched, ne also that it be the figure of the same.



## The Shepheardes Kalender.

The names of the places where the Veynes be are shewed by the letters set in the margent at the beginning of the matter after the fourme of the picture.

**A** The veyne in the myddes of the forehead would be letten blood for the ache and payne of the head, and for fevers lytargy, and for the megryme.

**B** Betweene the two eares behinde is two veynes, the which bee letten blood for to geve cleare understanding, and vertue of light hearing, and for thicke breath, and for doubt of meselfe.

**C** In the temples byn two veynes, called the Artires, for that they pant, the which beene letten blood for to diminishe and take away the great replecion and abundaunce of blood that is in the braine, that might noye the heade and the eyen, and it is good against the goute, megryme, and dyuers other accidents that may come to the heade.

**D** Under the tongue byn two veynes that beene letten blood for a sykenesse named the Sequamp, and against the swelling and apostumes of the throte, and against the Equinauncy, by the which a man might dye sodainly for default of such blæding.

**E** In the necke byn two veynes called Originalles, for that they haue the course and abundaunce of all the blood that goerheth the body of man, and principally the head, but they ought not to be letten blud without the counsell of the surgyon, and this blæding awayeth much to the sykenesse of Lepry, when it cometh principally of blood.

**F** The veyne of the hart taken in the arme, profiteth to take away humours or ill blood that might hurt the chamber of the harte or the appurtenance, and it is good for them that spitteth blood, and that be short winded, by the which a man may die sodainly by default of such blæding.

**G** The veyne of the lyuer taken in the arme, taketh & diminissheth the great heate of the body of man, and holdeth the body in health, and this bleedinge is profitable against the yelowe aces and apostume of the lyuer, and agaynst the plury, whereby a man may dye by defaute of such blæding.

**H** Betwene the maister synger and the leche to let blood, helpeth the dolours that cometh in the stomack and sides as botches and apostumes and diuers other accidentes that may come in those places, by great abundaunce of blood and humours.

**I** In the sydes betwene the wombe and the branch bee two veynes, of the which that of the right side is letten blood for droply, and that of the left syde of euery sicknes that cometh about the milke, and they should blæde after that persons be fat or leane, take good hærde at foure fingers nye the inclypon, and also they not to make such blæding without counsell of the surgyon.

**K** In euery foote been thre veynes of the which thre veynes, one is vnder the ancle of the fote named Sophane, the which is letten blood for to demynish and put out diuers humours, as botches and apostumes that cometh about



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aboute the graynes, and it profyteth much to women for to cause their menstruallie to dyscende, and to lype the emoroides, that cometh in the secrete places, and such other like.

**A** Betwene the wrist of the foote and the great toe is a hayne the which is letten bloode for dyuers sicknesses and inconueniences, as the pestilence, that taketh a person sodainly by the great superaboundaunce of humours, and this bleeding must be made within a naturall day, that is to wit, within xliiii. houres after that the sickness is taken of the patient, and before the feuer come on him, and this bleding ought to be done after the compolence of the patient.

**B** In the angles of the eyen be two beynes, the which bee let bloode for the rednesse of the eyen, or water that runneth continually, and for diuers other sicknesses that may happen and come by ouer great abundance of humours and blinde.

**I**n the beyne of the ende of the nose is made a bleeding, the which is good for a red pimpled face, as be redde droppes, pustules, small shabbes, and other infections of the hart that may come therein by the great repletion and abundance of bloode and humours, and it auerleth against popeled noles and other semblable sickness.

**I**n the mouth in the gummes be foure beynes, that is to wit, two aboue and two beneth, the which bee let bloode for the chafinge and canker in the mouth, and for toothache.

**B**etwene the lippe and the chynne is a beyne that is letten blood to gyue amendment to them that haue an euill brest.

**I**n the arme be foure beynes, of the which the beyne of the heade is the hyest, the second next is from the hart, the thirde is of the liuer, and the fourth is from the mylte, otherwile called the lowe liuer beyne.

**T**he beyne of the head taken in the arme, ought to bleed for to take away the great repletion and abundance of blood that may annoy the head, the cien of the hayne, and auerleth greatly for transmutable heates, and swellings of the throte, and to them that hath swollen faces and red, and to dyuers other sickness that may fall by to great abundance of blood.

**T**he beyne of the milke, otherwile called the lowe beyne, should blede against all feuer tercians and quarteynes and it ought to be made a large and leste deepe wounde then in any other beyne, for feare of wind that it may gather, and for more inconuenience, for feare of a synewe that is vnder it, that is called the Lezarde.

**I**n the hand be thre beynes wherof that aboue the thombe ought to blede to take away the greates heat of the visage, and for the thich blood and humours that be in the heade, the beyne euacuerth more then that of the arme.

**B**etwene the lyttle synger and the leche fingers is lettinge of bloode that auerleth greatly against all feuer tercians & quartaines, & against flumes, & diuers

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dyuers other lettenges that comeneth to the pappes and to the mylke.

**r** In eche thighe is a beyne, of the which the blēding auayleth againste the dolours and swellings of the genitours, and for to auoyde and dryue out of a mans body humours that be in the graynes.

**y** The beyne that is vnder the ancle of the fote without, named Sciat, of the which the blēding is much worth againste the paines of the haunches, and for to make departe and issue diuers humours, which would assemble in the sayde place, and auaideth greatly to women for to restraine the ir menstruosity when they haue to greate abundance.

**¶** Thus endeth the Anotomy and Flubothomy of the humane bodies, and howe one should vnderstand them.

**H**ere before we haue sayde of the regarde of planets vpon the parties of man, and the deuision and number of the bones of mans body, and now foloweth to knowe when any man is hole or sycke, or disposed in any wise to sicknesse. Wherefore thre thinges byn, by the which Shepheards knowe when a man is hole or sycke, or disposed to sicknesse. If he be hole to maintaine and keepe him, if he be sicke, to serch remedy to heale him. If he bee disposed to sicknesse to keepe him that he fall not therein. And for to knowe eche of the sayd thre things, the Shepheardes put diuers signes. Health properly temperance, accorde, and equalitie of the iiii. equalities of man, which be hot colde, dry, and moyste. The which when they be well tempered and equall, that one surmounte not the other, then the body of man is hole. But when they be vnequall and mismixed, that one domineth ouer another then a man is sicke or disposed to sicknes, and they be the qualities that the bodies holdeth of the elementes, that they bee made & composed of, that is to wyte of the fyre heate, of the water colde, of the ayre moyst, and of the earth dry. The which qualitties, when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dyeth, and the soule departeth.

**¶** Signes by the which Shepheards knowe a man whole and well disposed in his body. Capitulo, xxv.

**T**he fyrste sygne wherby Shepheards knowe a man to be hole and well disposed in his body, is when he eateth and drynketh well after the conuenance of the hunger and thirste, that hee hath wythout makinge excessse. Also when hee digesteth lightly, and when that that he hath eaten and dromke empersteth and greueteth not his stomake. Also when he feeleth good sauer and appetite in that he eateth and drynketh. Also when he is hungry and thirsty at the houres that he ought to eate and drynke. Also when he reioyseth hym

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him with mery folke : Also when they playe gladly any playe of recreation with fellowes of mery courage. Also when hee playeth gladly in felldes and Woods to take the swæte aire, and spote in Medowes by water sydes . Also when he eateth gladly & with good appetite, of butter , cheese, flawones, shepe, mylke , without leauing any thinge in his dyshe to sende to the almes house. And when he slepeth well without rauinge , dreameing of hys Watchandysse. Also when he sealeth him light, and that he walketh well . Also when he swea- reth soone, and that neseeth lyttle oz nothing. Also when he is myther to fatte ne to leane . Also when he hath good coloure in his face, and that his wittes ben all well despose for to doo they operat ion, as his eyen for to see , his eares to heare, his nose to smell, &c . And thus we leaue of the couenaunce of age, the disposition of body, and also of the time . Of other sygnes I say nothing, but these be the most commen , and that ought to suffyce for Shepheardes to know the signes of healt he.

Signes opposyte to the precedents, by the which Shepheards know when they oz other bæne sycke.



First when he may not well eate ne drinke , oz that they haue none appetite to eate at dinner & supper , oz when he fyndeth no sauour in that he eateth oz drinketh , oz that he is hungry and maye not eate, when his digestion is not good, oz that it be to longe . Also when he goeth not to chamber moderately as he ought to do . Also when he is heauy and sad in iopous compaynes, then sycknesse constrayneth a man to be thoughtfull. Semblable when hee may not slepe oz take hys rest aright and at due houres. Also when his members bin heauy, as his head, his legges and his armes . And also when hee may not walke easely and lyghtly, and that he sheweth not often , and hys colour is pale oz yellowe, oz when hys wittes as his eyen, his eares, & the other do not kindly their operations . In likewise when he may not labour and trauel. Also when he forgetteth lightly that whych of necessitie out to be kept in memozy, and when hee spitteth often, oz when his nose thilles aboundeth in superfluous humuours. And when he is negligent in his woorkes, and when his flesch is blowen oz swollen in the bylage, in his legges, oz his fete , oz when his eyen bee hollowe in his heade. These ben the sygnes that signifyeth a man being in sicknesse , and who that hath most of the foresayd signes is sicke.

Other maner of signes almost semblable to them aboue sayd, and sheweth the replexion of euill humours for to be purged of them. Cap. xxvi.

Replexion of the euill humours and dysposition of syknesse, after the opini- on of Shepheards, the which replexion is to knowe howe to pouрге the sayde

sayd humours that they engender no sicknesses and bene broken by the signes that followeth. ¶ First when a man hath ouer great rednesse in the face in the handes; or in the nayles; hauinge also beynes full of blood, or bleede, to much at the nose, or to often, or to haue payne in the lozheade. Also when the eares seuereth, & when the eyes watereth to be full of grime, & haue the vnderstanding troubled; & when the pouer beareth to faile and when the belly is longe tefolute and late, and when one hath the spache troubled; and eating also without appetite. And all the other signes be soze sayd bene by the which one may knowe the body euill disposed, and haue in it corrupte humours, superfluous and euill.

¶ Thus synneth of the signes, by the which Shepherdes knowe when they be whole and well disposed; and other signes appoynted, by the which they knowe when they bene sick or euill disposed.

A deuotion and regyme of tyme, of the which Shepherdes bleth after that the season & tyme requyeth. Cap. xlii.



¶ To remedy the sykkenesses & infirmities that a man hath, and to kepe hym from them that he doubteth to come. Shepherdes say that tyme naturally chaungeth foure times in a yere, and so they deuide the yere in foure quarters, that is ver. sommer, haruest, & wynter. And in eche of these quarters they gouerne them, as the seasons requyeth to theyr mindes, and the better it is for them. And as the season chaunceth, so chaunge they theyr manner of luyng and doing, and say that chaungynge of tyme without takynge good hede, oftene engendreth infirmities, for that in one time behooueth not to ble some meates that bene good in an other tyme, as that ble in winter is not all good in sommer, and so of the other seasons. And so to knowe the chaungynge of tyme after these sayd parties they consider the course of the sunne by the xii. signes, and say that euery of the sayde iiij. quarters and seasons dureth thre monethes, and that the sunne passeth by thre signes, that is to wytte, in primetime by Pisces, Aries, and Taurus, and these bee the monethes, february, Marche, and April, that the earth and trees reioyseth and chargeth with grene leues and floures that is a pleasure to behold. In sommer by Gemini, Cancer and Leo, and the monethes bene May, June and July, that the fruites of the Earth groweth and ryppeth. In haruest by Virgo, Libra, and Scorpio, and the monethes byn August, September and October, that the Earthe and trees dischargeth fruites and leues, and that tyme eche selleth and gathereth the fruites. In winter by Sagitarus, Capricornus, and Aquarius, and the monethes byn Nouember, December & January, that the earth and trees bene as dead and vnclothed of leues fruites, and of all greenenesse. After the which foure seasons Shepherdes deuise the tyme that man may lyeue in foure



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ages as youth, strength, age, and decrepity, and bene likened to foure seasons of the yere. That is to wit, youth to prime time, that is hot and moist, as the herbs & trees of the earth groweth, is both man in youth vnto xij. yeres groweth of body, in strength, beaultie, and bigour. Forre is lykened vnto sommer, hot and dry, and the body of man is in his force and bigour, and entreth vnto xij. yeres. Age is compared to the tyme of harvest, colde and drye, that man leueth of growinge a febleth, and thinketh how to gather and store for feare of defaulte and neede when he cometh to stooping age, and dureth to lxx. yeres. Decrepity is likened to the season of winter, cold & humyde, by abundaunce of colde humours and defaulte of naturall heate, in the which tyme man spendeth that which he had gathered and kept in the time passed, and if he haue spared nothing, he abyrdeth poore and naked as the earth and trees and dureth vnto lxx. yeres or more. Prime tyme is hot and moyste nature of ayre, and complexion of the sanguine. Sommer is hot and drye, nature of fyre, and complexion of choleryke. Haruest is colde and drye, nature of earth, and complexion of the melancoly. Winter is colde and moyste, nature of water, complexion of the flumyke. When complexion is well proportioned it feeleth it selfe better disposed in the tyme semblable to it then it dooth in other tymes. But for that euery man is not well complexioned, as they ought to do as shepherds do, that is to take regyment to kepe them selues alter the seasons, and gouerneth them by theyr signementes and teachings, the which they vse in euery quarter of the yere for to liue the longer, wiselý, and merely.

The regyment for prime time, March, April, and May.

**I**n prime time Shepheardes kepe them selues metely well clothed, not ouer colde ne ouer hot, as with lynsey wolsey, doublettes of fustian, and gobones of a metely length furred with lambe most commonly. In this time is good letting of blood to auoyde the euill humours that were gathered in the body the wynter tyme. If syknesse happen in primetime, it is not of his nature, but procedeth of the humours gathered in the winter passed. Prime tyme is a temperate tyme to take medicines for them that bee corporat and full of thycke humours, to purge them. In this tyme they ought for to eate light meats, that refrecheth, as chickyns, kyddes with berrygous, bozage, beetes, volkers of egges, egges in monethlyne, roches, perches, pykerelles, and all scaled fish. Drinke temperate wine, bere or ale, so that they be not to stronge, ne ouerswæt. For in this time all swæt things ought not to be vled, and a man ought to sleepe long in the morning and not on the day. The Sheparden haue a generall rule or custome for all seasons, that aualeth much against all infirmities and sykenesses, that is, not to lese his appetite for eating, and neuer for to eate without hunger. Also they say that all maner of fleshy and fysh is better rosted then sodden, and if they be sodden to  
broyle

broyle them on a grebdorn, or on the coles, and they bene the more holsommer

¶ The regiment for the tyme of Sommer, June, July and August.

The Shepardes in sommer bin clothed with light gowones, and single, their shoytes and shetes that they lie in bin linnen, for of all clothes it is the coldest, they haue dowblettes of syke, of ley, or of canuas manerly made, and they eate light meates, as chickens with vergious, yonge hartes, rabbit lettuce, purcelaine, melons, gourdes, cucumbres, peares, plommes, and such sylke as are named afoze. And also they eate of meates that refretheth. Also they eate little and often, they breake theyr faste or dyne in the morninge or eue the sunne apper, and go to supper or it descende, and they eate often of the aboue sayde meates and sower for to giue them an appetyte. They eate but lyttle faste meate, and refraine them from scratching, they drinke ofte freshe water sodden with suger-candy, and other refrethinge waters, and they do it alway when they beene thursty, saue onely at dinner and supper tyme, and then they drinke feeble greene wyne, or single beere, or small ale. Also they keepe them from ouer great trauell, or ouer forcing them selfe, for in this time, is nothing more greuous then chalinge. In this season they escheue the company of women, and they bathe them oft in colde water to asswage the heate of their bodies enforced by labours. Alway they haue with them suger-candy or other suger, and dredge, wherof they take lyttle, and often, and eche daie in the morninge they force them by coughinge and spittinge, to voide fleumes, and voide them aboue and belowe the beste that they may, and washe theyr handes with freshe water, theit mouth and bysage.

¶ The regiment for haruest, September, October, and Nouember.



A haruest Shepardes bin clothed after the maner of Wintertime saue their clothes bin a litle warmer. In this time they do diligence to purge and cleanse them, and letting them blood to temper the humours of theyr bodies. For it is þ most contagious time of þ yere, in þ which perillous infirmitie happeneth & commeth, & therefore they eate good and holsome meates, as Caponnes, Hennes, young Pygeons that begin to flye, and drinke good wines, & other good drynkes without makinge extesse. In this time they kepe them from eating of frutes for it is a dangerous season for agues, & they say that he had neuer ague that neuer eate frute. In this tyme they drinke no water, and they put no parte of them in colde water, but their hands, & their face. They kepe their heades fro colde in the night and morning, & slepe not in the none time, & kepe them from ouer great traualle, & endure not too much hunger ne thurst, but eate when it is tyme, and not when their mawes be full.

The regiment of winter time, December, January, and February.



**T**he Shephards in winter byn clothed in thicke gobones of rough cloth hie shorne, well furred with fox. For it is the warmest furring that is and cattes, conies, lambes and diuers other thicke furies that be good and hollesome in the time of winter. Shephards do eate befe, porke & bratwne, of harts, bindes, and all maner of venyson partridges, lelauntes, hares, fowles of the ryuer, and other meates y they loue best. For y is y season of y yere y nature suffereth most great plenty of vittayle for the naturall heate y is drawen within the bodye. And this tyme also they drynke ofte stronge wynes, after their complexion, bastard wine, or Oley. Two or three tymes in the weeke vse good spyes in theyr meates. For this is the most hollesome tyme of all the yere, in the which cometh no sycknesse but by great excesse & outrages doone to nature, or by euill gouernment. Shepheardes saye also that pyymetyme is hotte & moyst of the nature of ayre complexion of the sanguine, & that in the same time nature reioyleth, & the pores openeth, & the blood spredeth through the beynes moze then another time. Sommer is hotte and dry of the nature of fyre, and complexion of cholerike, in the which tyme one ought to kepe him from all thinges that moueth to heate, al excesse and hot meates. Haruest is colde and drye of the nature of earthe, and complexion of melancoly, in the which time one ought to keepe him from doing excesse moze then in other tymes, for daunger of sycknesse, to the which that time is disposed. But winter is colde and moyst of the nature of water, and complexion of flumatike, then a man pught to kepe him warme and meanely, for to liue in health.

¶ Here it ought to be noted that a man is made and fourmed of the foure elementes, of the which one hath domination alwayes aboue the other: & that man on whom the fyre domineth is sayd cholerike, that is to say hot and dry. He on whom the aire hath domination is sayd sanguyne, that is to saye hot and moyst. He on whome the water hath dominion is sayd colde and moyst, that is to say flumatike. And he on whom the earth reygneeth is sayd melancolike, that is to say, colde and dry. Of the which complexions shalbe spoken in the beginning of the Physnomy moze largely.

¶ A regiment of Shepheardes of certayne thinges good for the body of man, and of diuers other thinges opposite to the same, Cap, xxviii.

¶ Good for the brayne.

To smell the sauour of muske, and of quybyles, of cammael, to drynke wyne mesurably, to eate sage not to much, to couer thy heade, of the washing of thy handes and feete, mesurably walkynge, mesurably slepyng, to haere swete noyses of minstrelsy, or synginge, to eate mustarde and pepper, to smel the red rose, and washe thy temples with water of redde roses.

Cuyll

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¶ Cuill for the brayne.

All maner brayne of beastes, gluttony, dronkennesse, late supper, to sleepe much after meate, corrupte ayre, anger, heuynesse, to vncouer thy heate, to eate softely, to much heate, to much waking, to much walking, milke, chæse, nuttes, to eate or thou be an hungred, bathinge after meate, onyons, garlike, great noyse, to smell to a white rose, and much steringe.

¶ Good for the eyen.

The red rose, betuayne, reboe, fenell, salendyne, enfrage, pimpernell, oculif Christi, to plunge thyn eyen in clere water, oft to looke on greene coloure, mesurable sleepe, to looke in a sayre glasse, ofte to wash thy hands and fæte, make the stomake well despyed, and to ofte on golde also.

¶ Cuill for the eyen.

Powder garlyke, onyons, hunger lekes wakinge, and wind, hot ayre, colde ayre dronkennesse, gluttony mylke chese much beholdinge of bryght thinges as well red as whyte mustarde, anone to sleepe after meate, to much sleeping, to much wakinge to much letting of blood colde woortes smoke all thinges that is pepered, lechery, an hot fyre before thy sight, euill baken, bread, dust, to much wæping, all this euill for the eyen.

¶ Good for the throte.

Honey, suger, butter, with a lyttle salt lyrozæ, to suppe soft egges. Slope, meane maner of eatynge and drynkinge, and suger candy, this is good for the throte.

¶ Cuill for the throte.

Mustarde, much lyinge vpon the brest, pepper, anger, all fixed meates, and all thinges roasted, lechery, much walkinge, to much rest, much drynke, much thirst, much runnyng, smoke of insence, olde chese, heate or colde & all thinges that bene sobber is naught for the throte.

¶ Good for the harte.

Saffron, borage, laughing, ioye, muske, cloues, galyngall, nutmegges, the red rose, the byolet, suger, maces before all other thinges.

¶ Cuill for the harte.

Beanes, pefon, lekes, garlike, onions, heuynesse, anger, drede to much businesse traualle to drynke colde water after labour euill tidynge.

¶ Good for the stomake.

Red mintes red roses comyn suger sage wormewood calamit to homet euery quarter once, great hunger, euery day to stande after meate, and oft wakinge after micles euery colde thinge galyngale nutmegges byneget pepper and mesurable sleepe.

¶ Cuill for the stomake.

All sweet thinges for they make the stomake to swell nuttes, olde chæse, mylke, honny, mary of bones that be not well sodden, to eate or thou be an hungred to eat many sortes, of meates at one sitting, to drynke or thou be a thirste,



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to eate bzeade that is not wel baken, and al rawe fleshe, synkin, heupnes, and dzeade, thought ouer great trauayle, stowpyng, salynge, & all fryde meates to much bathinge after meate, & to much castinge, eate when thou art ouer hotte eyther of feuer oꝝ trauayle, all mylke of beastes is euill saue of gdtes.

¶ For ache of the wombe.

Take tansey, rewe, and sothernewood, and eate it with salee, fastinge when thou arte afret, and it will do it a way.

¶ For to restore the lyuer.

Take a quantite of wilde tansey and stamie it, and drinke it with wyne oꝝ ale. ix. dayes oꝝ moze, and he shall amende.

¶ For fatnesse about a mans hatt.

Take the iuyces of fenell and honey, and seth them bothe together till that it be harde, and eate it at euen and mozne, and it shall auoyde swene.

¶ For hardenes of the wombe.

Take a spoonefull of the iuice of Juy leaues, & drinke thereof thre times on the day, and thou shalt be hole.

¶ For winde in the stomake.

Take cummin, and bete it to pouder, and mingle it with redde wyne, and drinke it last at night thre dayes, and he shall be hole.

¶ For the dropsy.

Take chickweede, clythers, ale and otemele, and make potage therewith, & vse it ix. dayes and euery day fresh, and he shall be hole.

¶ A good drinke for the pestylence.

For the pestylence, take and washe cleane a lylly rote, and boyle it in whyte wyne, till the one halfe be wasted, and then giue it the sicke to drinke, and he shall breke out full of blathers as he were bzent oꝝ scalded with hot water, & then they will dry, and the person waxe hole.

Hereafter foloweth the iiii. elementes, and the foure complexions of man and howe and in what time they raigne in man. Cap. xxix.

**A**yre, fyre, Earth, and water. The xxxiiii. houres of the day & the night ruleth, Sanguine, Cholerike, Melancolike, & Flumatike. Six houres after midnight blode hath the maistry, & in the vi. houres afore noone coler raigneth, and vi. houres after noone raigneth melancoly, and vi. houres afore midnight raigne the flumatike.

Thus endeth the iiii. elementes, and the foure complexions of man.

Here foloweth the gouernance of health. Cap. xxx.

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**W**ho will be whole & keepe himselfe fro sickenes,  
And resyst the stroke of pestilence  
Let him be glad, and boyde all heuy nesse  
flee wicked ayres, escheue the pyeience  
Of infecte places, causinge the violence,

Drinkinge good wines, of holisome meates take  
Smell swete thynges, and for thy defence  
walke in cleane ayre, and escheue the mist is blacke.

**W**ith boyde stomacke, outwarde thee not dysse  
Bysinge vp early with fyre haue sustenance  
Delighte in gardens, for the great sweetnesse  
To be well cladde, doo thy diligence  
Keepe well thy selfe from inconuenience  
In stewes ne bathes, no sojourn thou make  
Opening of the pores, this dooth great offence  
Walke in cleane ayre, and eschew the mist is blacke.

**E**ate no rawe fleshe for no greedyne, s,  
And from fruite keepe thyne abstynence  
Pullettes and chykens for theyr tender nesse  
Eate thou with sauce, spare for none expence  
Vergious, vineger, and the influence  
Of holisome spices, I dare binder take  
To morrowe slepe, called golden in sentence  
Great helpeth against the mist is blacke.



**F**or health of body, couer fro colde they heade  
Eate no rawe meates take good harte heere to  
Drynke holisome wyne fede thee on light breade  
With an appetite aryse from thy meate also  
With women aged, fleshely haue not to doo  
Vppon thy slepe drinke not of the cuppe  
Glad towarde bedde, at morrowe bothe two  
And vse neuer late for to suppe.



**A**nd if it so be, that leches to thee farle  
Then take good harte, to vse thynges thre  
Temperate dyet, temperate frauyle  
Not malicious for none aduersite  
Make in trouble glad in pouertie  
Kitcher with litle, content with suffisaunce.

The Sheepheardes Kalender.

Feuer grudginge, mery like thy degree  
If physycke lacke, make this thy gouernance.



¶ To euery tale soone giue thou no credence,  
Be not to hastie, ne sodanely vengeable.  
To poore folke do thou no violence,  
Curtesy of language, of feeding mesurable  
On sundry meate, not graedie at the table.  
In feeding gentle, prudent in daliaunce  
Close of tounge, of worde not deceiuable  
To say the best, set alway thy pleasure.



¶ Haue in hate, mouthes that byn double  
Suffer at thy table no detraction  
Haue despite of folke that make trouble  
Of false rauenoures, and adulation  
Within thy place suffer no deuision  
With thy houlholde, it shall cause encrease  
Of al welfare, prosperitie and foylon  
With thy neighbours, liue in rest and peace



¶ Be clenly cladde, after thy estate,  
Dasse not thy bondes, keepe thy promise blie,  
With thre folke be not at debate.  
Fyrt with thy better, beware for to strue,  
Against thy fellowe, no quarrell to contriue  
With thy subiect to strue it were shame,  
Wherefore I counsell, pursue all thy life,  
To liue in peace, and get thee a good name.



¶ Fayre at morowe, and toward bed at eue,  
Agaynst mystes blacke, and ayre of pestilence  
Betime at service, thou shalt the better cheue  
Fyrt at thy rising, to do God reuerence  
Uplite the poore with entire diligence  
On all needie, haue compassion  
And God shall send grace and influence  
Thee to encrease, and thy possession.



¶ Suffer no surfites in thy house at night  
Ware of suppers, and great excess  
Of nodding heades, and candel light



The Sheeheardes Kalender.



Of sloth at morow and slombing Idlenesse  
Which of all vices, is chiefe portresse  
Voids all drunkenesse, liers, and lechours  
Of all vnchristie, exile the mastresse  
That is to say, dyce, playes, and hazardours.



¶ After meate beware, make not to long sleepe.  
Heade, soote and stomacke, p̄serue aye from colde  
Be not to pensiue, of thought take no k̄epe  
After thy rent, gouerne thy houlholde.  
Suffer in time, in thy right beholde  
Sweare none othe, no man be begyle  
In youth be lustye, and sad when thou art olde,  
No wordly ioye lasteth but a while.



¶ Dine not at morow, before thine appetite  
Clere aye and walk ing maketh good digestion  
Betwene meles drinke not for no forward delight  
But thy st oz trauayle, giue the occasion.  
ouer salt meate doth great oppression  
The feeble stomackes, when they can not refrayne  
fro thing contrary, to their complexion.  
Of greedy handes, the stomacke hath greate peyne,



¶ Thus in two thiuges standeth al thy welth  
Of soule and body, who list them sue  
Moderate swete, geueth to man his health  
And all surfettes, then he doth eschewe  
And charitie to soule is dewe  
This receyte bought is of no Poticary  
Of Master Antony, ne of mayster He we  
To all indifferent riches dictary.



¶ Nescio quo ceto lenta papauere dormir,  
Mens:que creatorem nescit iniqua suum:  
En iterum toto lingua crucifigitur orbe.  
En iterum patitur dira flagella deus.  
Factorem factura suum stimulante tyranno,  
Delictis factus deserit orba suis  
Inde fames venit, inde discordia regum  
Inde cananeis praedatibusque sumus  
Inde premit gladius carnalis spiritualement.



Ec vice



The Shepherdes Kalender.

**E**t vice versa spiritualis eum,  
Hinc subito atropos prædatrix occupat artus.  
Nec fuit ut doleat penitet atque miser  
Iure vides igitur quam recta ligamina nequit  
Immundus mundus hæc Duo verba simul.

**T**hus endeth the Physicke and regiment of health of  
Shepherdes. And followeth their Astrology.  
Capitulo. xxxi.



**C**ælum Cæli Domini terram autē dedit filius hominum. Non mortui laudabunt  
te Domine: neque omnes qui descendūt in infernum. Sed nos qui viuimus Bene-  
diximus Domino. Quoniam videbimus celos tuos opera digitorum tuorum lunā  
& stellas quæ tu tūdasti. Quia subiecisti omnia sub pedibus nostris oues & boues vni-  
uersas, in super & pecora campi. Volucres cæli & pisces maris qui perambulant sem-  
tas maris. Domine Dominus noster? quam admirabile est nomen tuum in vniuersa  
terra.

The Shepheardes Kalender.



**V**ho that will as Shephards that kepeth shepe in the felde, with  
 out knowing any letter, saue only by some figures & the & make  
 in little tables of wodde haue knowledg of the mouings and pro  
 prieties of & heauens. And diuers other things contained in this  
 present composte & kalender of Shephardes, & which is extracte &  
 composed out of their kalenders and put in letter, so that eche may compzyle  
 and knowe as they, the thinges aboue sayde. First one ought to knowe what  
 the figure is the disposition of the world, the number & order of the elementes  
 and the mouinges of the skies apertayneth to beknowen of euery man of free  
 condicion and noble engin. For it is a fayre thinge, delectable, profitable and  
 honest, and therewith it is necessary to haue diuers other knowledges, in espe  
 ciall for the Astrology of Shephardes, whiche sheweth howe the worlde is  
 rounde as a ball. And after wise men say there is nothing so round, as it. For  
 it is rounder then any thinge artificiall. And moze ouer in this worlde we se  
 nothing ne neuer shal that is so iust and equall round as it selfe is, and is com  
 posed of the heauen and the foure elementes in v, principall partes. After that  
 a person ought to knowe that the earth is in the myddes of the worlde, for it  
 is the heauiest element. Upon the earth is the water or the sea, but it couereth  
 not all the earth, so thende that men and beastes may lyue therein, & the parte  
 that is vncouered, is called the face of the earth, for it is as the face of man al  
 waies vncouered and the parte that is couered with water is as the body of  
 man that is clothed & hidde. On the water is the ayre that encloseth the earth  
 and the water, and is deuided in thre regions, one is lowe where as inhabi  
 teth beastes & byrdes, an other meane where as bene the cloudes, the which  
 make the impressiōs, as lightnings, thunders, and other, & is alwaye colde  
 the thirde is the hyeste, where as is neither winde ne rayne, nor tempest, nor  
 other impressiō, & there be some mountaines that atteineth vnto it, as is olim  
 pus that reacheth the hyest region of the ayre and the element of fire mounteth  
 vnto the skie, and the elementes susteineth the skies as the pylers or beames  
 susteyneth a house. Of such mountaines is one in Affryke named Atlas.  
 After that is the element of fyre, that is neyther flame ne coles, but is pure &  
 inuisible, for the great bryghtnes, for of so much as the water is moze clere &  
 lyght then the earth, & the ayre, moze clere & light then the water, of so much  
 the fyre is moze clere, lyght and fayrer then the ayre, and the skies in equipor  
 lent bin clearer, lighter & fayrer then the fyre, the which turneth with the mo  
 uinges of the heauens and next region of the ayre also, in the which is en  
 gendred comets that bin called starres for that they bin shyninge and moueth  
 as the starres. After the sayinge of some Shephardes the fyre is inuisible for  
 his subtilty and not for his clerenes, for as much as a thing is moze clere of  
 so much it is the moze vsible, for we see the skies wel, but not the fyre, for it is  
 ouer much moze subtyll then the ayre that is inuisible, for the same cause, the  
 earth, and the water bin thicke, and therefore they bene visible. The skies bee  
 neyther

The Shepheardes Kalender.

neither properly heauy ne lyght, harde ne soft, clere ne darke, hotte ne colde  
sweete soure, coloure ne sowre, ne such other qualities, saue that the bin hot  
in vertue, for they may cause heate here benethe by the lightes, moouinges  
and influences, & bin improperly harde, for they may not be deuyded ne bro-  
ken. And also they bin improperly colours of lyghte in some parties, and haue  
thicke, as bin the parties of the starres. In the which there may no starre ne  
other partie be aduised and put to, nor none may be demynished ne taken, a-  
way, and they may neither encrease ne waxe lesse, or be of other fygure then  
rounde, ne they may not chaunge, empayre ne waxe olde, ne be corrupted, ne  
altered, but in light onely, as in tyme of the Eclips of the sunne and moone, ne  
they may not rest and stande still, ne tourne any other wyse, later ne sooner, in  
parte ne in all, ne behaue them otherwise, then after there common course,  
but by miracle diuine, and therefore the stars and skies bin of another nature  
then the elementes and the thynges of them composed, the which haue trans-  
mutable and corruptable. The elementes and all thynges of them composed  
bin enclosed within the fyrst skie, as the yolke of an egge is enclosed within  
the white, and the fyrst skie is enclosed of the seconde, and the seconde in the  
thyrde, and the thyrde in the fourth, & so of the other. The first sky next the e-  
lementes is the skie of the mone, next is the skie of Mercury. And next is the  
skie of Venus, then is the skie of the sunne, then it is of Mars, then that of Ju-  
piter and after it of Saturne. And thus haue the skyes of the planettes after  
their order. The eight skie is of starres fyxed, and bin called so for that they  
moue more regularly and after one guise then the planettes do. Then aboue  
that is the fyrste mobyle, in the which nothinge appeareth that Shepheardes  
may see. Some Shepheardes say that aboue this ix. skyes is one imobile, for  
it tourneth not, and aboue that is one of Christall, ouer the which is the skie  
impertyal, in the which is the throne of God, of the which skie Shepheardes  
ought not to speake, but onely of the fyrst mobyle, and that it conteyneth all  
together called the world. ¶ Of one thyng they marueyle much, that is howe  
God hath distributed the starres, that he hath put none in the nynty skie and  
hath put so many in the eight skie, that they may not be numbred, and in eche  
of the other vii, but one onely, in callinge the sunne and the moone starres, as  
appareth in the fygure hereafter.

¶ Here after the great mayster Shephearde sheweth more plainely of the iii. e-  
lementes, & of the similitude of the earth, and how that euery planet is one  
aboue another, and telleth which of them be masculine, as these fyue. Sa-  
turne, Jupiter, Mars, Sol and Mercury. And of two femenyne, as Venus  
and Luna: and which of them is northly and southly: and which bene Orien-  
tall or Occydentall.

Capitulo. xxiii.

¶ Of the mouinges of the skies and planettes.

SOME

The Shepheardes Kalender.



**S**ome mouinges bin of the skies and planets that exceedeth the vnderstanding of Shephards, as the mouing of the firmament in the which bin the starres againt the fyist mobyle in an hure dreed yere one degree, and the mouinge of the planets in theyre episycles, of the which how well y Shephards be not ignorant of al, yet they make no mencion heere, for it sufficeth them onely of two wher of the one is from Orient into Occident aboue the earth, and from Occident in the Orient vnder it, that is called the diurnall mouyng, that is to saye, that it maketh from daye to daye, xiiii. houres by the which mouyng the ix. skye that is the fyist mobyle, draweth after and maketh the other skies to tourne that byn vnder it. The other mouyng is of the vii. planettes, and is from Occident to Orient aboue the earth, and from Orient into the Occident vnder it, and is contrary to the fyist, and byn the two mouynges that Shephardes



Shepardes knowledgeth, and how wel that they byn opposits, yet moue they continually and beene possible as it is shewed by example. If a ship on the sea came from Orient into Occident, and that he of his owne mouyng wet in the shippe softly towarde Orient, this man should moue a double mouyng toher of one should be of the ship, and of himselfe together, and the other should be of his owne mouyng that he maketh softly towarde Orient. Scemably the planettes bin transported with theyr sate from Orient into Occident by the dyurnall mouyng of the fyrr mobile, but later and otherwile then the fyrrd starres by that that eche planette hath his proper mouyng contrary to the mouyng of the starres, for the moone maketh a course lesse in a monthe about the earth then a starre fyrrd, and the sunne a course lesse in a yere, & the other planettes in certayne time eche after the quantitie of his mouyng. Thus it appereth that the planettes moue two mouynges: some Shepheardes suppose by imagination that all the skies leassed to moue of the dayly mouyng, the moone would make a course in going from the Occident into the Orient in as much time as lasteth now. xxvii. dayes, and viii. houres, and Mercury, Venus, & Sol wold make in maner course in the space of a yere, and Mars in two yere or there about, & Saturn in xxx. yere or there about. for now they make their course or reuolucions, & accomplishe their proper mouynges in the tyme here named. The proper mouynges of Planets is not streyght from Occident to Orient, but it is a lyde way, and shepards see them sensibly for wher they se the moone before a starre one night, the second or the thirde upght, it is behynde not straight towarde Oriente but shal be dyawed one time towarde Septentrion, and another time toward Mydday; and this is because of the latitude of the zodyake, in the which be the xii. signes, vnder whom the Planettes ragneth.



¶ Of the Equinotiall and zodyake that be in the ix. skies  
that conteyneth the firmament vnder it  
Capitulo. xxxiii.

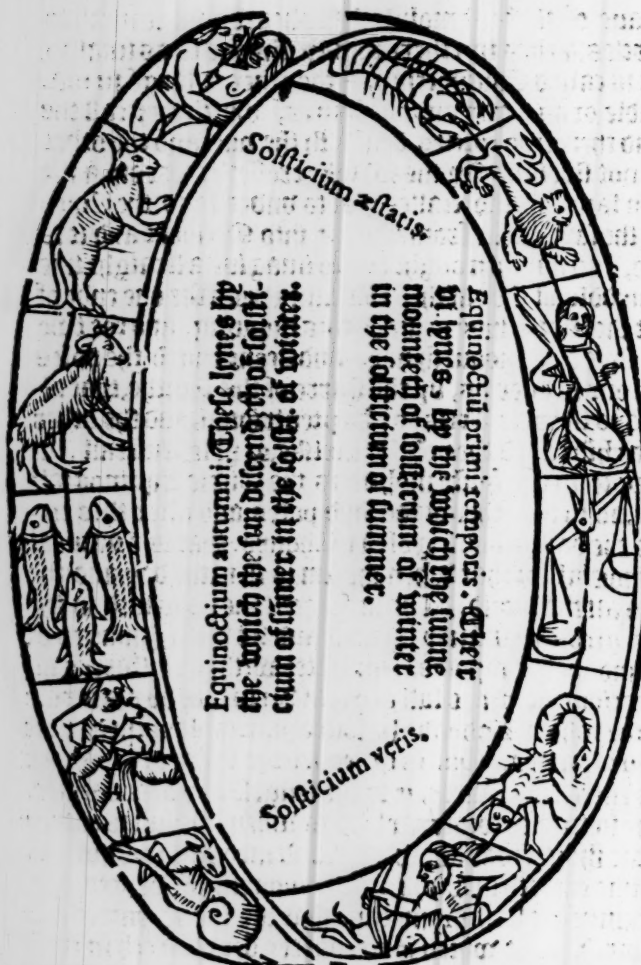


In the concave of the fyrst mobile Shepheards imagineth to be two circles, & they bithere rotally, the one is as smal as a thred, & it is called Equinoctiall, & the other is large in manner of a gyrdle, or as a garlande of floures, which they call the zodyake, and these two cyrcles deuideth the one and the other equally, but not streight, for the zodyake crosseth crookedly, & the place where it crosseth been said Equinoctialles. For to vnderstand the Equinoctiall, we see sensibly all the skye, turne from Orient into Occident and it is called the dayly moving or diurnal, then ought one to imagine a straight line that passeth thzough the myddle of the earth, comming from the one ende of the skye to the other, about the which lyne is made this moving, and the two ends be two points in the skye that mooueth not, and beene called the poles of the worlde, of the which one is ouer vs, by the starre of the North, that alwayes appeareth to vs, and is the pole Arctike or Septentrional, and the other is vnder the earth, alwayes hid called the pole Antartike, or pole Australl, in the myddest of the which pole in the fyrst mobile is the Circle Equinoctiall equally before in the partie, as in the other of the sayd poles, and after this circle is made and measured the daily moving of xxiij. houres, that is a natural day, and it is called Equinoctial, for that when the sun is in it, the day and the night beene equal thzough all the world. The large zodyake as is said in the fyrst mobile, also it is as a girdle manherly figured and set with Images of signes entrailled subtilly and well composed, and sette with fixed starres as shining Carbuncles or pccious gemmes full of great vertue, set by maistrisse right nobly adourned, in the which Zodyake he foure principall points, that deuideth the equally in foure partes. One is hie called the solstice of sommer which when the sunne is entred in Cancer, it is the longest day of Sommer. Another is lowe called the solstice of winter, which is when the sun is entred in Capricorne, then it is the shortest daye of winter, and men call it Equinoctial of haruest that the sunne entreth in Libra in the moneth of September, And the other is called Equinoctiall of pyymetime that the sunne entreth in Aries in the moneth of march. The which foure partes deuyded ech in three equall partes maketh twelue partes, that beene called sygnes, named Aries Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces. Aries begimeth in the Equinoctiall, and crosseth the zodyake, and when the sunne is there, it beginneth to decline, that is to say, apzoching Septentrion, and towarde vs it extendeth to the orient. Then is Taurus seconde, Gemini the thyrde, and so of other as the fygure, hereafter sheweth. Also euery signe is deuided in. xxx. degrees, and be in the zodyake. ccc. lx. degrees, and euery degre deuided by. lx. mynutes, euery mynute in lx. secondes, euery seconde in. lx. thyrdes, and this deuision suffiseth for Shepheardes.

Here foloweth the story of the twelue signes. Ca. xxxiii.

Shepheards

The Shepheardes Kalender.



Shepheardes know-  
ledgeth a subtil vari-  
ation in the skie and is  
for three stars fyxed be-  
not vnder the same de-  
grees of the Zodyake  
that they were created  
because of the moouing  
of the firmament, the  
which bein against the  
first mobile in an hū-  
dred yere of one degree,  
for the which mutation  
the sonne may haue o-  
ther regard to a starre  
and other signification  
that it had in the time  
passed, and also when  
the bookes were made,  
for that the starre hath  
hanged his degree or  
sygne vnder which it  
was.

And this often tymes  
causeth them that make  
Prognostications and  
iudgements comming  
to fayle.

¶ All the Circles of the  
skie bein narrow and small except the Zodyke, which is large, and con-  
tyneth in length three hundred and threescore degrees, and of largenesse twelue,  
the which largenesse is deuyded by the myddes, fyre degrees on the one syde  
and fyre on the other, and this deuyision is made by a lyne named eclyptyke  
and is the way of the sunne, for the sunne neuer departeth vnder that lyne, &  
thus it is alway in the myddle of the zodyake, but the other planets bein al-  
wayes on the one syde, or of the other of the sayd lyne, saue when they bein in  
the heade or in the tayle of the Dragon, as the moone that passeth twyse in a  
moneth, and it happen when it renegeth it is Eclyps of the sunne, and if  
it happen the full moone, and it be right vnder the nadyr of the sunne  
it is general Eclyps, and if it be but a partie it is not scene. when it is Eclyps  
of the

The Shepheardes Kalender.

of the sunne it is not generall through all the clymates but onely in some, but when it is eclyps of the Moone it is generall ouer all.

Of twoo great circles, that is to saye, one Meridien, and the other Orizon, that intersequeth the one the other, and crosseth directly.



Meridien is a great circle imagined on the skie, which passeth by þ poles of the worlde, and by the poynt of the skie ryght ouer our heads, the which is called Zenich, and when the sunne is comē ouer frō Orient vnto the circle it is midday, and therfore it is called Meridiē, & the halfe of that circle is ouer the earth & the other vnder it that passeth by the poynt of midnight directly opposite to Zenych, & when the sunne toucheth the part of the circle it is midnight, and if a man goe toward Orient or Occident he hath new Meridien, and therfore it is soner midday to them that be toward Orient, then to other, if a man stande still his Meridien is one still, or if he go toward midday or septentrion, but if he styre he hath other Zenych, and these two cyrcles crosseth directly: oryzon is a great circle that deuydeth the partie of the skie that we see from that we see not. And Shepheards say that if þ a man were in a plaine country he should se lustly halfe of the skie, þ which they call theyr emyspery, that is to say halfe spere & orizon is ioyning nyght to the earth, of the which orizon the entre is the myddle, and is the place in the which we bin, thus eche is alwayes in the mydes of his oryzon, and zenich is the pole, & as a man transporteth him from one place to another, he is in the other places against the sky & hath other zenych & other oryzon, al oryzon is ryght other oblyke. They haue ryght oryzon that abydeth vnder the Equinoctiall, & haue theyr zenych in the equinoctiall for theyr oryzon intersequeth and deuydeth the equinoctiall euen by the two poles of the worlde, in such wyse that none, of the poles of the world is repled about theyr orizon, ne depriued vnder it, but they that habiteth other where then vnder equinoctiall haue their oryzon oblyke, for their oryzon foloweth & deuydeth the equinoctiall syde way, and not right, and there appereth to them of all tymes one of the poles of the worlde repled about theyr oryzon, and the other ben euer hyd, so that they see them not, more or lesse after diuers habitacions, & after that they be of farnesse from the Equinoctiall, & the more that the one pole is repled the more is the oryzon oblyke, and the other pole depriued and is to wite that there is as much distance frō the oryzon to the pole, as is frō the zenych to the Equinoctiall, and that zenich is the fourth parte of meridien or the myddes of the bowe dyurnall, of the which the two endes be on the oryzon. And also that of the pole vnto the equinoctiall is the fourth party of all the roundnesse of the skyes, and also of the meriden circle syth it passeth by the poles crosseth the equinoctiall directly. ¶ Example of the oryzon of Paris after the opinion of Shepheards, ouer the which Orizon they saye

k i.

that



The Shepheardes Kalender.

that the pole is rayed xlii. degrees, wherefore they say also that frō the Zenith of Paris vnto the equinoctial be. xlii. degrees, and that frō the Oryzon vnto the Zenith is the fourth parte of the Meridien cycke be. lxxx. degrees, and frō the pole to the Zenith be. xlii. degrees, and from the pole vnto the solstice of Sommer be. lxxi. degrees, and frō the solstice vnto the equinoctial ben. xxxiii. degrees, there be from the pole vnto the equinoctial. lxxx. degrees, and is the fourth part of the roundnes of the lke, from the equinoctial vnto the solstice of Winter be xxxiii. degrees, and from the solstice vnto the orizon. xlii. Thus shall the equinoctial be rayed ouer the orizon. xlii. degrees, and the solstice of sommer. lxxi. degrees, in the which solstice is the sun at the houre of noone the longest day of sommer, and then it entereth into Cancer and is most narest to our habitable partes that may be. And when the sunne is in the solstice of Winter, the shortest day of the yere at the houre of noone it entereth into Capricornus: and the sayd solstice is not rayed ouer the orizon of Paris but viii. degrees. The which euuations and tilings a man may finde plainly so that he know one onely, and in euery region in lyke wise after the situation.

Of the two other great cyckes of the lke, and foure small.

**T**wo great Circles been on the Skye, named colours, that diuideth the lkes in foure egall partes, and crosseth thep helic directy, the one passeth by the poles of the world, and by the two solstices, and the other by the poles also and by the two equinoctials. The fyrst small cycke is called the cycke Artike because of the pole zode ake about the pole Artike, and this lke is to his opposite named the cycke Antartike. The other two be named Tropikes, the one of sommer, and the other of winter. The Tropicke of sommer is cause of the solstice of sommer, beginning of Cancer, and tropike of winter of the solstice of winter beginning of Capricorne, a ben egally distant one circle frō the other. Here ought to be noted that the distaunces of the pole artyke to the cycke artike and the distaunce of the tropike of sommer to the Equinoctiall, and that of the equinoctial to the tropike of winter, and from the cycke antartike to the pole antartike are iust egal eche of. xxiii. degrees & an halfe or there about, then the distaunce from the equinoctial to the tropike of sommer, and frō the circle artyke to the pole make together. clvii. degrees the which take away of the quarter between the pole and the equinoctiall, where as ben. lxxx. degrees, saue that there abyde. xlii. that ben the distaunce between the tropike of winter and the cycke antartike, and these cyckes bene sayd lytle, for they be not so great as the other, neuerthelesse they be deuyded eche by ccc. lx. degrees as the greatest.

Of the rysing and resconfyng of the sygnes in the Oryzon. Capitulo. xxxv.

Oryzon



Orizon & emispery differred, for orizon is the cyrcle that deuydeth the party of the sky that we se from that vnder the earth that we se not. Also Orizon is a circle that moueth not, but as we moue fro one place to another, but emispery turneth continually, for one partye ryleth and mounteth ouer orizon and the other part releseth and entereth vnder it, thus Orizon ryleth & releseth, but y<sup>e</sup> cometh aboue, ryleth, & that which goeth vnder releseth. Merprien also ryleth not & releseth. Equinoctiall is y<sup>e</sup> diurnal circle y<sup>e</sup> ryleth & releseth regularly, as much in one houre as in another & al in xiiii. hours zodyake the large circle, & oblique whercon the signes byn ryleth and releseth all on a day naturall but not regularly, for it ryleth more in one houre then in any other, for that is euer ouer our orizon is oblique, and deuydeth the zodyake in two partes, wherof one is euer ouer our orizon, and the other vnderneath. Thus halfe of the signes ryleth ouer our orizon euery day artificiall be it shorte or longe, and the other halfe by night, wherfore it behoueth that in the dayes that be shorter then the nyghtes the signes ryleth sooner, and in longe dayes more at lesser, and thus the zodyake ryleth not regularly in these parties as the Equinoctiall, but there is double variation, for half of y<sup>e</sup> zodyake that is from the begynninge of Aries vnto the ende of Virgo all together taketh as much tyme in risinge as halfe of the Equinoctiall that is by it, and they begyn to ryle in a moment, and ende in a momente. And by this halfe of the zodyake ryleth sooner in the begynning, and this halfe of y<sup>e</sup> Equinoctiall more at lesure, and this is called theyr obliquement. Also the other halfe of the zodyake that is from the begynning of Libra vnto the ende of Pisces, and halfe of the Equinoctiall that is by it, begynneth and leueth to ryle together, but the Equinoctiall in that party in the begynninge ryleth sooner, & the zodyake more at lesure, and this is called ryleng directly. And whither that ryleth sooner the Equinoctiall or the zodyake, yet alwayes they ende together. Example of the two mounynges aforesayde, as if two men went from London to Wyndsoze and departed bothe together, and that at the begynninge the one go fast and the other softly, he that goth fast shoulde be sooner in the midway then the other but if he that went fast to the midway goe softly, & the other fast, they shalbe bothe at once in Wyndsoze. Also the halfe of the zodyake from the begynninge of Cancer vnto the ende of Sagittary in the winter beareth more than halfe the Equinoctiall, so that this halfe ryleth all the winter, and the other halfe of the zodyake ryleth obliquely.

¶ Of the deuylions of the earth, and of the regions.

Capitulo. cxxvi.

R. ff.

ff. ff.



First of we speake of the stars and knowledge that Shephards haue we wyl saye of the deuision of the earth, and of his parties after theyr opinion. Wherefore it is to be noted that the earth is round, and therefore as a man goeth from one country to another, he hath other orizon then he had, and there appereth other parte of the skye, and if a man went from Septentrion streight toward Mid day & pole Artike to him shalbe lesse reyled, that is to say, more nigh appoaching to the earth, and if he went contrary wise it shold be more reyled that is to say, apperyng higher, and therefore if he went toward mydday vnder a meriden whele that the pole Artike were lesse reyled ouer his orizon by the xxx. part of one of the vi. partes of the artike Meriden, he shold passe the xxx. part of the vi. partes of halfe the circute of the earth, and to him the pole shold be lesse reyled by one degree or to the contrary tyl he were more reyled of one degree, then hee shold passe one degree of the circute of the Earth, of the which all the degrees together ben, ccc. lx. And one degree of the earth conteyneth xii. leagues, & a halfe or there about, & euery league is two myle. And as the spere of the skye is deuised by the foure lesse circles fyue parties called Zones, so the earth is deuised into fyue regions whereof the first is betwene the pole artike and the circle artike. The second betwene is the circle artike and the tropike of summer. The third is betwene the tropike of summer and the tropike of winter. The fourth is betwene the tropike of winter and the circle Antartike. The fyft betwene the circle antartike and the pole Antartike. Of the which parties of the earth some Shephards say that the first and the fyft bin inhabitable, for theyr ouer great coldnesse, for they ben to farr from the sunne. The thyr that is in the middle, is to nax vnder the way of the sunne, and is inhabitable for the great heate. The other two partes, the seconde and the fourth be not so nere ne to farr fro the sun, but be moderate in heate and clode, and therefore they ben habitable if there be none other letting, and pose that it be true, yet it is not possible to passe ouerthwart the region vnder the way of the sunne called zone, turned to go fro the secod to the fourth. For some shephards wold haue passed that wold haue shewed of it, wherefore they say that there is no region habytet, but the second wherein we and all other biue.

Of the variation that is for diuers habitations and regions of the earth. Cap. xxxvii.

The Shepheardes Kalender.

Shepheardes say that if it were possible that the earth were inhabited all about, and pose the case that it were so, for they that inhabite vnder the Equinoctiall haue alwayes the dayes and the nightes equal, and haue the .ii. poles of the world at the tpo corners of their orizon, and may sit vnder the same when they see the two poles, and the same passeth thur a yere ouer them; that is when it passeth by the Equinoctiall. Thus the sunne is in the one halfe of the yere toward the pole Arctike, and the other halfe toward the other pole, and therefore they haue two winters in a yere without great cold, one is when we haue winter, and the other when we haue summer. Semblably they haue two summers, one is in March when we haue winter, and the other in September when we haue harvest, and by this they haue foure solstices, tpo be when the sunne passeth by the tzenthe, and tpo be when it declineth one way or other, & thus they haue foure vinters or shadowes in a yere, for when the sunne is in the equinocties, twise in a yere, in the morning their shadowes be in the Occidente, and at night in the Oriente, and then at noone they haue no shadowes, but when the sunne is in the signes septentrionals their shadowes be toward the parts of the signes meridionals, and so againeward. Secondly they that inhabite betwene the Equinoctiall and the Tropike of summer, haue in like wise two summers & two winters and foure shadowes in a yere, & they haue no difference of the first, save that they haue longer dayes in summer, and shorter in winter, for as the Equinoctiall longeth, in likewise doth the dayes in summer, and in that part of the earth is the first climat and almost halfe of the second, and is named Aethiopia. Thirdly they that inhabite vnder the Tropike of summer haue the sunne ouer their heades, and at the day of the solstice of summer more they haue their shadowes smaller then we haue, and there is a parte of Ethiopia. Fourthly they that be betwene the Tropike of summer and the circle Arctike haue longer dayes in summer then the abovesaid, in as much as they bee farther from the Equinoctiall, and shorter in winter, and they haue the sunne ouer their heades ne toward septentrion, and that part of the earth we inhabit. Fifthly they that inhabite vnder the circle Arctike, haue the circle of the zodiacke to their orizon, and when the sunne is in the solstice of summer, it recomforteth not, & thus they haue no night, but naturall dayes of xxiii. houres. Semblably when the sunne is in the solstice of winter it is naturall day when they haue continuall night, and that the sunne ryleth not to them. Sixthly they that be betwene the circle Arctike and the pole Arctike, haue in summer dyuers naturall dayes, that be to them one day artificiall without any night, and also in winter be many naturall dayes, which are to the alwaies night, and the more that it approacheth the pole, & more is the artificiall day of al summer longe, and dureth in some place a yere, in other a month, in other two in other thre, in other more, and proportionally the night is greater, for some of the signes be euer on their Orizon, and some alwaies vnder, and as longe



[illegible]

an halfe, then they be at the begynnyng of the fyrst, and the pole is more ray-  
sed by, xxxviii. degrees. At the beginning of the fyrst climate, the longest day  
of sommer hath xii. houres and xlv. minutes, & in the pole is raised on the ori-  
zon xii. degrees and xlv. minutes, and the middes of the climate the longest  
dave hath xiii. houres, and the pole rayled xvi. degrees, and the latitude du-  
reth vnto the longest day of sommer, that is xiii. houres and xv. minutes, and  
the pole rayled. xx. degrees and an halfe. the which largenes is. cccxli. myle  
of earth. The seconde climate begynneth at the ende of the fyrste, and the  
myddest is there as the day hath. xiii. houres & an halfe, and the pole is raised  
ouer the orizon xxiii. degrees and xv. mynutes. And the latytude dureth vn-  
to there as the longest dave hath. xiii. houres and. xlv. minutes, and the pole  
is rayled. xxvii. degrees and an halfe, and this largenelle conteyneth of earth,  
cccc. myle iust. The thirde climate begynneth at the ende of the seconde,  
and the middest is there as the day hath. xiii. houres, & the pole is rayled xxx.  
degrees and. xlv. minutes, and the latytude extendeth vnto there as the longest  
and. xl. minutes. The fourth climate at the ende of the thyrde, and the myddest  
is there as the longest day hath. xiiii. houres and an halfe, and the pole is ray-  
led. xxvi. degrees and. xx. mynutes, the latytude dureth vnto there as the lon-  
gest dave hath. xiii. houres and. xlv. mynutes, and the pole is rayled. xxx. de-  
grees, and the largenelle conteyneth of earth ccc. myle. The fyfth climate be-  
gynneth at the ende of the fourth, and the myddest is there as the longest day  
hath. xv. houres, and the pole is rayled. xli. degrees and. xx. minutes, and the  
latytude dureth vnto there as the longest dave hath. xv. houres and. xv. my-  
nutes and the pole is rayled xliii. degrees and an halfe, and the largenes con-  
teyneth of earth cclii. myle. The vi. climate beginneth at the ende of the  
fyfth, and the myddest is there as the longest day hath. xv. houres and an halfe  
and the pole is raised ouer the orizon xlv. degrees and xxiii. mynutes, of the  
which the largenes dureth vnto there as the longest day hath. xv. houres and  
xlv. minutes, the which largenes conteyneth earth cc. xli. myle. The vii.  
climate beginneth at the ende of the syxx. and the myddest is there as the lon-  
gest day hath. xvi. houres, and the pole is rayled. xlviii. degrees and. xl. my-  
nutes, the latytude extendeth vnto there as the longest day hath. xvi. houres  
and. xv. minutes, and the pole is raised fifty degrees and an halfe, and the larg-  
nes of the earth conteyneth clxxxvi. myle.

A marueylous confyderation of the great vnder-

standing of Shepheardes.

**I**f case were after the length of the climates one might go about þ  
earth fro Orient to Occident by his first place, some shepheards say  
that this compass may almost be made. Saying þ if a man wet  
this compass in it natural daies going regularly toward Occident  
and

The Sheeheardes Kalender.

and began now at midday, he should passe every day naturall  $\text{y}^{\text{e}}$  xii. parte of the circuite of the earth, and be. xxx. degrees whereof behoueth that the sunne make a course about the earth, and xxx. degrees further or he be returned on the morrowe at the meridian of the sayde man, and so the sayde man should haue his day and night of xxvi. houres, & should be further by the xii. part of a naturall day then if he rested him, wherfore it followeth of necessity, that in xii. naturall daies the sayde man should onely haue . xi. daies and xi. nightes & somewhat lesse, & that the sunne should light him but xi. times, & resconle xi. times, for xi. daies and xi. nightes every day and night of xxvi. houres maketh xii. naturall daies eche day of xxiii. houres. By semblable consideration behoueth that an other man that should make this course going toward Orient haue his day and night shorter then a naturall day by. ii. houres, then his day and night should be but of. xii. houres. Then if he made this course in like space, that is to say in. xii. daies, and somewhat more. Thus if John made the course toward Occident, and Peter toward Orient, and that Robert abode them at the place from whence they departed the one as soone as the other, & that they meete at Robert both together. Peter would say that he had two daies and two nightes more then John, & Robert that had telled a day lesse then Peter, and a day more then John, howe well that they haue made this course in xii. naturall daies, or an hundred, or in ten yeaer, all is one. This is a pleasant consideration among sheeheardes how John & Peter asseweth one self day, put case it were on sunday. John would say it is saterday, Peter would say it is monday, and Robert would say it is soday.

**O**f the Pomell of the skyes a starre named the starre of the North, neere to the pole Arctike called Septentrional. Cap. xxxviii.



fter  $\text{y}^{\text{e}}$  aboue said things here will we speake of some stars in particular. And first of them that sheepards call the pomell of  $\text{y}^{\text{e}}$  skyes or star of the north, wherfore we ought to knowe that we see leslibly the sky turne fro Orient to Occident by  $\text{y}^{\text{e}}$  diurnal moving  $\text{y}^{\text{e}}$  is of the first mobile, which is made on two pointes opposites  $\text{y}^{\text{e}}$  be the poles of the sky, of the which one we see, & it is the pole Arctike, and the other we see not, that is the pole Antartike or of midday, which is alway hid vnder the earth. By the pole Arctike that we see is the starre most approached the shepards call the pomell of the sky, the which they say is the highest and most stedfast from vs, & by the which they haue the knowledge  $\text{y}^{\text{e}}$  they haue of the other starres and partes of the skie. The starres that be by the said pomel go neuer vnder the earth, of the which be the starres that make the circle of  $\text{y}^{\text{e}}$  diuers other, but they that be far from it, go sometime vnder the earth, as the sunne, the moone, & other planets. Vnder this pomel directly is the angle of the earth, in the place where against the sunne is at the houre of midnight

Of



The Shepheardes Kalender.

Of Andromeda a starre fyred.

Aries is a signe hot and dry, that governeth the head of man and the face, and the regions, Babylon, Persia and Araby. And signifieth small trees, and vnder him at the xvi. degree ryseth a starre fyred named Andromeda, that Shepheards figureth a mayd in her haire vpon y brynke of the sea, to be deuoured of the monsters of the sea, but Perseus sonne of Jupiter fought with his sworde against the sayde monster and slewe it, and then the sayde Andromeda was deliured. They that be borne vnder her constellation be in daunger of prison; or to dye in prison, but if a good planet take regarde, they escape not death and prison. Aries is the exaltation of the sunne at the xix. degree and Aries is the house of Mars with Scorpio where he is most.

Of Perseus a starre fyred Lord of the spere.

Taurus haue the trees, plantes, and impes, and governeth of man the necke and the throte bol, the regions, Ethiopy, Egypt, and the countrey about and vnder the xxii. degree riseth a starre fyred of the first magnitude, y Shepheards call Perseus sonne of Jupiter, that smote of the head Medusa, who made all them to dye that behelde her, and by no maner they might eschew it. Shepheards say that when Mars is conioyned with this star, they that be borne vnder the constellation shall haue their heads smitten of, if God shalpe not remedy, a some time they cal this star, lord of the sword, and figure him a man naked with a sworde in one hand, & in the other the head of Medusa and loketh not on it. And Taurus is the exaltation of the Moone in the iii. degree.

Of the Orizon a starre fyred and his felowes.

Gemini signifieth large good chutage, wynt, beauty, elergy, and governeth of man the shoulders, armes, and handes, and the regions, Iugen, Armony, Carthage, and hath the small trees. And vnder the xliii. degree ryseth a starre fired named Orizon, and with it xxvii. other stars, and is figured a man armed in mayle, and a sword gyrd about him, and signifieth great captaines. They that be borne vnder the constellation be in daunger to be slaine by treason, if good fortune be not with them. Gemini & Virgo be the houses of Mercury, but Virgo is it in which he loyeth most. Gemini in the third degree is the exaltation of the dragons heade.

Of Alhabor a starre fyred.

Cancer domineth the long and equat trees, and of the body of man the brest the harte, the stomake, the syde and lyghtes, and the longes, the regions, Armony the litle & the region of Oitent. And there ryseth vnder it in the cyght degree a starre fyred that Shepheards call Alhabor, that is to say the great dogge, and they say that they which be borne vnder the constellation, and that be in the ascending or in the middell of the sky it signifieth good fortune, & if the Moone be with it, and the parte of fortune he that in it shalbe borne, shall not be very rich, and Cancer is the house of the Moone, and is the exaltation of Jupiter in the xv. degree.



The Shepheardes Kalendar.

Of a starre fyred named the Lyons heart.

Leo hath the great trees, that is to say he signoureth ouer them and signi-  
fyeth an angry man full of anger and of anguish, & of the body of man it behol-  
derth the hart properly, the backe and the sides, & of regions Artitry unto the  
ende of the earth habitable, and vnder the xxxii. degree ryseth a starre fyred  
named the Lyons hart, & they that be borne vnder the constellation a shep-  
heards say, shall be mounted in his signouries, or in great offices, and after-  
ward shall be depriued or put downe, & be in dainger of their liues, but if some  
good planet beholde the sayde starre they may be saued. Leo is the house of  
the sunne, and Aries is the exaltacion of the sunne as it is sayde.

Of the starre fyred named Achuluse, and of an other  
named the golden Cuppe.

Virgo gouerneth all that is sowne on earth, and signi-  
fyeth a man of good courage, philosophie, largesse, and of all maner of sciences, and kepeth of man  
the belly and the entrailes, & the regions Algeramitta, Allen, that is a region  
by Ierusalem, Euphrates, and the Ile of Spaine. Under the longitude or xv.  
degree ryseth a starre fyred named Achuluse, or taylor of the Lyon, & is in the sep-  
tentrional latitude of the sayd signe of Virgo, vnder the which signe riseth an  
other fyred starre which Shepheards call the golden Cuppe, and is in the xlii.  
degree of the sayd signe towards the partie meridianall. The which star is  
of the nature of Venus and of Mercurie, and signi-  
fyeth that they which be borne vnder the sayd constellation to know of things worthy and sacred.

Of the starre espyke a starre fyred.

Under the signe of Libra that domineth the great trees, and signi-  
fyeth Justice, and of a man it gouerneth the reignes, and the nether part of the bel-  
ly and regions, the countrey of Romany, and of Greece. Under the xviii. de-  
gree ryseth a starre fyred that Shepheards call Dorke espyke. They that be  
borne vnder the constellation ben wel shapen, and ben honest, and do things  
that folke meruaile on, and reioyseth, and signi-  
fyeth rychesse by honestie and precious marchaundise, and bene commonly loued of Lordes and La-  
dyes and Libra is one of the houses of Venus, and Taurus the other, in the  
which she reioyseth moste, and is the exaltacion of Saturne, for the weather  
beginneth to waxe colde in this month of September, and Saturne is the  
planette and Lorde of colde, that exalteth when hee entreteth into the signe of  
Libra.

Of the Crowne septentrional a starre fyred.

The Scorpion domineth the trees that ben of longitude and latitude, &  
signi-  
fyeth fallenesse, & of the body of man gouerneth the priuy places, and the  
regions of Heberget, and the folde of Araby. in the seconde degree ryseth a  
starre that Shepheards call the Crowne septentrional, the which when it is  
in the ascendinge in the myddell of the skye, giueth honoure and exaltacion  
to them that ben borne vnder the constellation, and spe actially when it is wel  
beholden

The Shepherdes Kalendar.

beholden of ~~Sagittarius~~ ~~in~~ ~~one~~ ~~of~~ ~~the~~ ~~houses~~ ~~of~~ ~~Mars~~, in the which hee reioyseth most, and Aries ~~in~~ ~~the~~ ~~other~~, and ~~in~~ ~~the~~ ~~signe~~ wherein Mars beginneth to full from his exaltation.

Of the Scorpions harte a starre fyred.

The Sagittary signifieth a man full of enygne and wytte, and gouerneth the thighes of man, and regions, Ethiops, Arabobem, and Tency. Under his first degree riseth a starre first of the first magnitude, the which shepards call the Scorpions hart, whych when it is well beholden of Jupiter or Venus, it raiseth them that be borne vnder his constellation to great honour and riches, but when it is euill beholden of Saturne or of Mars, it putteth them that be borne vnder it to poverty. The Scorpion is the house of Jupiter, in the which he reioyseth most, and Aries is his other house, and so is the sayd Sagittary the exaltation of the Dragons tyle.

Of the flying Eagle a starre fyred.

Capricornus signifieth a man of good lyfe, wise iresfull, and of great thought, and gouerneth the knees of man, and the regions Ethioppe, Arabie, Schamen, and to the two seas, and vnder his xviii. degree riseth a starre that shepherdes call the flying Eagle, that signifieth the soueraigne Emperours or kinges. They that be borne vnder his constellation when they be well beholden of the sunne and of Jupiter, mounteth to great seignories, and ben loued of kinges and princes. Capricornus and Aquarius ben the houses of Saturne, but he reioyseth in Aquary moste, and the sayde Capricornus is the exaltation of Mars.

Of the fish meridonall a starre fyred.

Under Aquarius that creepeth the legges of man the ancle of the fete, and the regions of Bagenoeth, Alemphe, a part of the land of Alphege, and a part of Egypt. In the xxi. degree riseth a star that shepards call the fish meridonall. They that be borne vnder his constellation be happy in fshing in the sea of Wydday, and vnder the ii. degree of the sayde signe riseth the Dolphin that signifieth lordship on the sea, pondes and ryuers, and as it is sayd Aquarius is the house of Saturne in which he reioyseth.

Of Pegasus that signifieth the horse of honour a starre fyred.

Pisces gouerneth of man the fete, and signifieth a man subtile, wise, and of dyuers coloures, and hath regions, Cabrasen, Jurgem, & all the habitable part that is Septentrion, and parte of Romanie, and vnder the xv. degree of the sayd signe riseth a star that shepherdes call Pegasus, that is the horse of honour, and the figure in forme of a faice horse. They that be borne vnder his constellation shal be honoured amonge great Capitaynes and Lordes, when Venus is with it, they be loued of great Ladys, if the sayd starre be in the middell of the signe in the discending, and Pisces is one of the houses of Jupiter, and Sagittarius the other, in the which he reioyseth most, and the sayde Pisces in the xxvii. degree is the exaltation of Venus.

The Shepherdes Kalender.

Of the division of the world, as well in the earth as in  
the heauen. Cap. xvi.



The heauen & the earth may be deuided in foure partes  
by two circles, which crosse each other ouer & two poles  
and crosse the Equinoctial line. The one of &  
foure partes deuided into the equally is on all, all equal  
partes, as well in & by as in & earth, which shepherds  
call houses, as be the houses. Of & which the be all waies a-  
boue the earth, and the vnder is, & these houses moue  
not, but be all waies eche in their place, and the signes &  
planets passe by them all waies once in .xxiii. houres. These of these houses  
be fro Orient to midnigh going vnder & earth, the first the second & the third  
whereof the first vnder the earth, begynneth at Orient named the house of life.  
The second house of substance & riches. The third that finisheth at midnigh  
is the house of cōtrary. The fourth that beginneth at midnigh coming in  
Decident is named the house of patrimony. The fifth following is the house  
of losses. The six finisheth in Decident vnder the earth is the house of sick-  
nes. The seventh beginneth in Decident on the earth, and stretcheth toward  
midday & is the house of marriage. The eight in the house of death. The ninth  
finisheth at midday is called the house of faith, of religion, and pilgriminge.  
The tenth beginneth at midday coming toward Orient is the house of ho-  
nour and of regalitie. The eleventh after, that is the house of true stender.

And

The Shepheardes Kalenepr.

And the twelfth that synneth in orient on the earthe is named the house of charity, but this matter is difficile, for shepheards knowledging the nature and propertie of every of the sayde twelue houses, and departeth them lightly and suffyleth of that is sayde with the fygure present.

Thus endeth of the twelue houses.

**Q** Valiter puer crescit in ventre matris suae. Primo mense crescit cerebrum. Secundo crescunt venae. Tertio & Quarto habebit omnia membra sua, sed erit sine anima. Quinto incipit venire & multum grauabit matrem suam. Sexto circundabitur pelle, & ossa crescent. Septimo ungues crescent. Octauo crescet cor & omnia viscera praeter iecur. Nono sciet mater si puer poterit bene nasci an non. Decimo crescit iecur in puero, de tunc bene comparebit mulieri si bene eueniet & puero, an non, quia in iecore crescat: quod quam cito habuit iecur tam cito nascetur vel morietur.

**I**n quibus partibus corporis hominis sunt spiritus & intellectus. Intellectus dicitur esse in fronte. Memoria in cerebro. Ira in felle, auaricia in iecore, timor in corde halitus in pulmone, cogito in venis: quia splene ridemus, felle irascimur, corde sapimus, iecore amamus: quibus quatuor elementis constantibus integrum est animal;

Of the twelue signes, which be good or bad to take iourneys by land or by water. Cap. xxxij.

**A**ries is good, Taurus is not so,  
Gemini and Cancer, will make thee glad,  
But beware hardely of Leo and Virgo.  
Libra for frendship, full harde is Scorpio,  
Sagittary good, Capricorne peryllous.  
Aquary by water good, clerkes. proueth so,  
for best is Pisces, and most plenteous.

How the planets raigne in every houre. Cap. xl.

He that

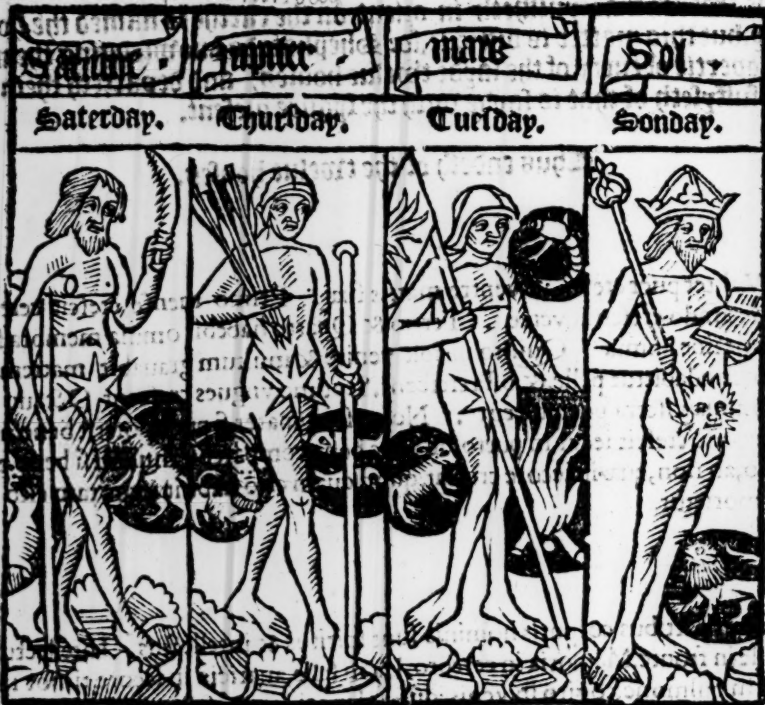


Donnday

The Shepheardes Kalender.

Salvador day

Thurs day



**H**e that woll wote howe Shepheardes knowe whiche planet raygneth e-  
uery houre of the day and night. And which planet is good, & which  
is bad, ought to knowe the planette of the day & seeke the fore. The first  
temporall houre of the sunne rising that day is for the sayde planet. The se-  
cond houre is for the planet ensuyng, and the thirde for the other as they byn  
here figured by order, and it behoueth to goe fro Sol to Venus, Mercury and  
Luna then come againe to Saturne vnto, xii. that is the houre before the sun  
goinge downe, and incontinent after the sun is downe begynneth the ffirst  
houre of the nyght that is for the, iiii. planet, & the seconde houre of the nyght  
for the, viii. & so vnto, xii. houres for the nyght, that is the nexte houre before  
the sunne risinge and come directly falling vpon the xxiij. planet, that is next  
before that of the day followinge. And thus the day hath xii. houres, and the  
nyght xii. also the which be temporall houres, different to the houres of the  
clockes, the which be artificials. Shepheardes sayd that Saturne and Mars  
be euill planettes. Jupiter and Venus good, Sol and Luna halfe good and  
halfe euill. The party toward a good planet is good, and the party toward  
the euill planet is nought. Mercury conioyned with a good planet is good,  
and with an euill planet he is nought, and they vnderstand this as to the in-  
fluences good or euill that beene of the sayd planetes there following.

The

## The Shepheardes Kalender.

The houres of the planets ben different to them of clockes. for the houres of clockes ben egall at all times eche of xl. minutes, but they of the planets when the dayes and the nightes be egall that the sonne is in one of the equinocties they be egall, but as sone as the dayes lengtheneth or shorteneth, so dooth the natural houres, by this it is conuenient al way for the day to haue xii. temporall houres, & the night also, and when the daies be long, & the houres longe, and when the dayes ben short and the houres short, in lyke wise is the night, and neuerthelesse an houre of the day, and an houre of the night together haue vi. score minutes, as many as two houres for artysfittalles, that the one leueth & other taketh. And take we out planets, fro the sunne ryng, not before vnto the sunne goinge downe, and all the remnaunt is night.

Example of that which is aboue sayd.



In Decēber & daies haue but viii. houres artificialles of clockes, and they haue xii. temporals, let the viii. houres artificialles be diuided in xii. egall partes, & it shalbe xii. times xl. minutes, & euery party shalbe a temporall houre & shalbe of xl. minutes and no mo. Thus in Decēber the temporall houres of the day haue but xl. minutes, but the houres of the night haue foure score. for in that tyme the nights haue xvi. houres artificialles, the which deuyded in twelue parts be foure score minutes for euery temporall houre. Thus the houres of the nights in Decēber haue foure score minutes & xl. for an houre of the day, there ben lii. scozen minutes in

two temporall houres, as many as in two houres artificialles that be eche of xl. minutes. In Iune is the contrary, in March, and in September, al houres ben egall as the dayes ben in ether monthes by egall portion. With euery planet here afore figured ben the signes which be the houses of the sayd planets, as it is afore sayd. Capricornus and Aquarius ben the houses of Saturne.

Eagittas

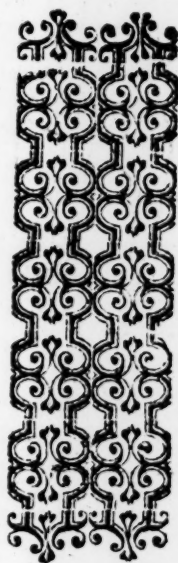
The Sheepheardes Kalender.

Sagittarius, and Pisces, of Jupiter, Scorpius, and Aries, of Mars, Leo of Sol, Taurus, and Libra, of Venus, Gemini, of Mercury, Cancer, of Luna with other significations that would be long to recounte.

Hereafter foloweth the nature the vii. planets with the dispositions of the sayde planets after the sayings of expert Shepheardes.



**M**y Sonne thou shalte vnderstande  
That to auoyde all Idlenes  
This matter oft thou take in hand  
To rede of Sheephardes busynesse  
And specially of the planets seauen  
Of Mars, and Saturne that is full hye.  
And also of Sol, the myddell heauen  
And vnder him Venus, Luna and Mercury  
For to knowe theyr natures all  
In sooth it is a great cunning  
And shew what may befall  
When euery planet is raigning  
By theyr working oft we byn moued  
To loue lust, and playes of Iolitte  
And by some of them as clarkes haue proued  
They styre vs to theft, murther and villany  
Some be not good, some be bad verily  
Some be not comfortable to man ne beast



Some

## The Shepheardes Kalender.



Some hate, some colde, some moyst, some drye,  
 If thre be good, foure be worse at the least,  
 Saturne is hyst and coldest, being full oad,  
 And Mars with his bloody sworde, euer ready to kill,  
 Iupiter very good, and Venus maketh louers glad,  
 Sol and Luna, is halfe good and halfe ill.  
 Mercury is good, and euill verely,  
 And hereafter shalt thou know,  
 Which of the seuen most worthy be,  
 And who reigneth hye, and who a lowe,  
 Of euery Planets propertie  
 Which is the best among them all,  
 That causeth welth, sorowe, or sinne,  
 Tary and heare soone thou shalt,  
 Speake softe, for nowe I beginne.

Of Saturne.



Saturnus significat hominem nigrum & cro-  
 ceum ambulando mergentem in terra: qui  
 ponderosus est in ceciliu, ad iungens pedes &  
 macer recurrens, habens paruos oculos sic-  
 cam curam: barbaram raram labia: cali-  
 dus ingeniosus, iudicior infector hominūq;  
 corpore pilosum iunctis supercilij.

Here beginneth of Saturne the highest of the vii. Planets.



Iturue is the highest Planet of al the seue, he is mighty  
 of himselfe, he giueth all the great colds & water, yet he  
 is drye and colde of nature, and he cometh into Cancer,  
 and his cheefe signes ben Aquarie and Capricorne, and he  
 compasseth all the other Planets. for Saturne is next  
 vnder the first mobile, that is, vnder the Christal sky, the  
 which mobile moueth marueylously, for some Shep-  
 heards say that he causeth by his moouing al other pla-

ces to moue, and mooueth the mobile aboute.

L.i.

Saturne



### The Shepheardes Kalendar.

Saturne is so hye that Shepheards can not well measure it. For so hye reason hath power and no farther, and therefore it is more then .xxx. yere or he may runne his course. When he doth raigne there is much threst bled, and little charitie much lyinge, and much lawing one against another, and great prisonment, and much debate and great swearing. And much plenty of corne, and also much plenty of hogges, and great trauayle on the earth, and olde folke shall be very syckely, and many diseases shall raigne amonge the people, and specially in the cheefe houres of Saturne, and therefore this planet is likened to age, as harde, hungry, suspicious, and courtous, that seldome is content with any thing. For Saturne is enemy to all things that groweth, and beareth lyfe of nature, for the colde and stormy bitterness of his time.

#### Of his properties.

**H**e that is borne vnder Saturne shall be false, enuyous, and full of debate, & full of law, and he shall be cunning in copping of Lether, and a great eater of bread and flesh, and he shall haue a sinking bryeth, and he shall be heauy, thoughtfull, & malicious, a robber, a fyghter, and full of couetyse, and yet he shall keepe counsell well, and be wylly in counselling, and he shall loue to sin wilfully, he shall be a great speaker of tales, Justes, and Chynoyeles, he shall haue little eyes, black haire, great lippes, brode shoullders, and shall looke downe ward. He shall not looue sermons, ne to goe to the Church, and beware of his handes, and beholde the catell, and about his eares the planet dooth raigne. And the chyldren of the saide Saturne shall be great tangles and chyders, blacke and leane in the face, thynne bearded, euill languaged, they shall be full of lawe and vengauunce, and will neuer forgiue tyll they be reuenged of their quatell, and lyke as the planet Saturne is colde, and causer of great frosts and snowes, ensembly, and he that is borne vnder him shall be colde in charity, and not misericordious & mercifull, but vengeable, and will neuer bee intreat. And also they shall be great cursers, and beate malpce longe in theyr mindes, and not forget it, and they loke to be obeyed and to haue great reuerence, and commonly wil prasse themselves, and talke to them selfe, and laugh at theyr owne conceyte, and all euils shall grow in them, & about all coloures he shall loue black colour best. The planet of Saturne gouerneth of man the catell, and about the eares as is aforesayde, and this planet is cause of hasty death, for because that he is colde and dry of nature, and therefore he is lykned to melancholy. And the saide Saturne raigneth in Aquary, Capricorne, and Cancer, but specially in Aquary, and Capricorne.

#### Of Iupiter.

Of

The Sheedheardes Kalender.



Jupiter significat hominem habentem album ruborem in facie, habentem oculos non proliis nigros, nates non equales & breues caluū, in aliquo denticū habentem nigredinem, pulchritudine staturę boni animi, bonis moribus, pulchritudine corporis, hominemque habentem magnos oculos, pupillam latam barbam crispam.



Ext after the Planet of colde Saturne is the noble Planet of Iupiter, the whiche Iupiter, is very pure and cleare of nature, and not very hot, but he is all vertuous. And there is fixed in Iupiter two noble signes of loue, the one is Pisces, and the other is Sagittarie, signes of none euill, nor unhappines, this Planet may doo none euill, he is best of all the other seauen, he keepeth the liuet of man and maintaineth it ioyously, and cuer more this Planet dooth good, and within twelue yere or there about he passeth all the twelue signes.

bout he passeth all the twelue signes.

¶ Of his properties.



The man that is borne vnder him shal loue cleynlynesse of body, and will not vse to speake of rybatodry, and harlottry, he shal euer loue religion, and vertuous liuing, he shalbe personable of body, he shalbe perfit in all manner of measures both large & long, he shalbe white in the visage, medled with a little rednesse, large browes, he shalbe a faire speaker, & say wel behinde a person, he shal loue greene colour & gray, he shalbe happy in Marchandise & shal haue plenty of golde & siluer, & he shall loue to singe and to be honestly merry, & of man he gouerneth the stomacke and the armes.

L.ii.

Of

# The Shepheardes Kalender.

## Of Mars.

Mars significat hominem rubrum, habentem capillos rufos, & faciem rotundam, leuiter homines dehoneſtam, habentem oculos croceos, horribilis aspectus audacem, habentem in pede ſignum vel maculam, hominemque, ferocē habentem acutum aspectum ſuperbiam leuitatem & audacem.



**T**he Planet of Mars is called the God of battell and of all warre, and he is the third Planet, for he trygnes next vnder the gentill planet of Jupiter. This Planet Mars is the worst of all other, for he is hotte and drye, and stirreth a man to be very wylfull and hastie at once, and to unhappynesse, one of his sygnes is Aries, and the other is Scorpio, and most he is in these two signes. He cauſeth all wars & battells, this planet stirreth men to beare weapons as murderers, aggets, swordes, bylles, or bowes, or some other weapon of death, and would euer here of fighting. Therefore let every man be ware of the dayes of Mars, and in his these houres that no man fight, for without doubt if God helpe him not he shalbe maymed or slaine. Also the houres of Mars is petillous meeting with thæues for dread of sleping of frue men. And Mars mounteth into the Crabbe, and goeth about the .xii. sygnes in two yere, and thus runneth his course.

### Of his properties.

**T**hat is borne vnder Mars, in all unhappynesse is experte, hee shall be a nourisher of great Beastes, he is full of malice, and euer doing wrong, vnder Mars is borne all thæues & robbers that kepeth high wayes, and hurteth frue men, and night walkers, quarell pickers, boasters, mockers, and scoffers, and these men of Mars cauſeth warre, mutther, and battayle, they will gladly be smythes or workers on Iron, light syngred, and lyers, & great sweaters of others in benegrable wise, and a great surmiser and crafty he is red and angry, with black beare, and lyttle eyen, he shalbe a great walker, and a maker of swordes and kniues

The Sheeheardes Kalender.

knives, and sheders of mans blood, a lecher, and a speaker of rybatwory, red bearded, rounde bylage, and good to be a barber and letter of bloude, and to draw teeth, and is perillous of his handes, and he will bee ryche of other mens goods. And of the body of man, whars kepeth the gall and the raynes.

Of the noble planet Sol.



Sol significat hominem habentem colorem inter ceterum & nigrum, id est fuscum, ceterum caput rubrum, brevis stature, crispum crinem, pulchrum corporis, castillo, partem rubeam, oculos aliquantulum croceos & mixtam habet naturam cum planeta qui cum eo fuerit dum modo digniorem habet locum eius infertur naturam.

**T**he Sunne is a planet of great renowne, and king of al the planets, the sunne noriseth every age, and yet is he hote and drye of nature, and the planet Saturne is to him full contrary, for he is ever colde, and the noble planet of the sunne is hote and giueth all light, for when it is aboue the earth it is day, and when the earth dooth shadowe the sunne it is night, much be we people bound to laude God for that noble planet, for he comforteth both man and beast, fische, and all foules that flyeth in the ayre, all thing is glad of the sunne, the red rose and faire flowers, after that the sunne goeth far into the west they close themselves.

Of hys proprieties.

**A** men & women that be bozne vnder the Sun shalbe very faire, amiable of face, and their skinne shalbe right white & tender, and well coloured in the visage with a little rednes, & they shal haue a pleasure in their own beauty, they shal shew their liues as they were good & holy but they shalbe secret hypocrites if they giue the to religion, they shalbe fortunate to great promotions, they shalbe cleane and good of faith, and shalbe gouernour of other people, & if they be neuer so poore yet shal they loue hauking and hunting with hounds and hawkes, & reioyce to see it, the children that is bozne vnder the sunne shal desyre honour and sci



## The Shepheardes Kalender.

ence, and shall sing very pleasantly, and they shall be of courage good and diligent, and shall desire lordship about other people, they shall geue to yse iudgements; and their wordes shall sound al swete, & he beare any office he shall be liberall, and he shall be subtil in seates of warre, and many shall seeke to him for counsell, he shall haue prospyte by women, and he shall be in seruice with lordes, and by them that haue aduantage for his wysedome, his signe shall be in the face, he shall be small of stature, with crispe haire and bald on the head. He will seldome be angry, and of all the members in a mans body the sunne kepeth the hart, as the most nightie planet about all other.

Of the gentle planet Venus.

Venus significat hominem album, calentem ad nigredinem pulci corporis & capillorum, habentem parnam maxillas pulchros oculos, & pulchram faciem, multos capillos habentem, ad album confectum rubore castum & beneuolentem,



**N**ext after the Sunne, reigneth the gentle planet Venus, and it is a planet feminine, and she is Ladie ouer all louers, this planet is moyst and colde of nature, and her two signes is Taurus and Libra, and in them she hath al her ioy and pleasance, she cause th ioy, and specially among yong folke, for greatly she raigneth on them and on all men that be ielous, and on women also, for ielousy is but a loue inordinate, as when a man or woman loueth more feruently then they shoulde, for such would neuer be fro the sight of their louers, for if they be anone they suspect them, and feare to be begyled, There is no man that loueth a woman by carnall affection, but it is by the influence of Venus, and but fewe men can escape out of her daunger. This planet Venus runneth in xii. monethes ouer the xii. signes.

Of her proprietie.

what

## The Shepheardes Kalendar.

**W**hat man or woman that is borne vnder Venus shalbe a very gay  
louer, pleasant and delicious, & most commonly they shal haue  
black eten and litle broodes, red lips and chkes, with a smiling  
chere, they shal loue the voyce of trompettes, clarions, and o-  
ther minstrelly, and they shalbe pleasant singers, with swete  
voyce, & ful of wanton toyes, playes, and shottes, and shal greatly delight in  
dauncing, & gambolles, with leaping & springing, & will be playing at the  
chesse, & at the cardes and tables, and desire oft to commune of lust & loue and  
couet of swete meates and drinkes, as wine & be oft drunken, & oft desire le-  
chery and the beholding of fayre women, and the women of men in like wise.  
And be deade helthy lust oftentimes, they will desire faire clothes, of gay co-  
lour, & fine, with rings of dauntie, and al wayne pleasure of the worlde, with  
faire and rich clothes, and pearles, & precious stones, they shal loue flouers  
with swete saunt, yet shal they be of good sayth, and they shal loue other  
as well as them selves, they shalbe libéral to their frends, they shal haue few  
enemies if they be browne they shalbe well proportioned of body, if they  
were it is true ye may beleue them, & Venus gouerneth the thyghes of man.

### Of the faire planet Mercury.



Mercurius significat hominem non multum al-  
bum neque nigrum habentem colorem, fronte  
decurrit longam faciem & nasum longum, bar-  
ba in maxillis, oculos pilicos non ex toto nigros  
longoque digitos, atque perfectum magistrum.

**N**ext vnder Venus is the fayre planet Mercury, and it is masculine next  
aboue the Moone, and there is no planet lower then Mercury, sauing  
onely the Moone. This Mercury is ful and dype of nature, and his prin-  
cipall signes be these. Gemini is the first that raigneth in the armes and in  
the handes of man or of woman, and the other signe is Virgo that gouerneth  
the nauell and the stomake of man. This planet is Lorde of spech, in like wise  
as the Sunne is lorde of light. This planet Mercury passeth and circuiteth

## The Shepheardes Kalender.

the viij. signes, CCxxxviii. dayes. Hereafter is shewed the disposition of the children that be borne vnder the planet Mercury, of what condition they shalbe, as doctours of Astronomy doe discusse.

### Of his proprieties.

**V**ho so is borne vnder Mercury shalbe very subtil of wit, and shal be a deuout person to God, and haue good conscience, and shalbe very crafty in many sciences, he with his wisdom and labour shal get him many frends & louers, he shal euer solow & resort to them & be of good maners, & shalbe fortunate on sea to vse the course of marchandise, he shalbe very gracious, and he shal haue harme by women, & when he is married men shal not let so much by him as they did be fore, he will haue great loue to ladies and gentle women, but yet they shal not be maisters ouer him, he will be a very good man of the church, or a religious man, & he shal not loue to go a warfare, he will hate theues and swerers, and he shal gather great goods by his wisdom. If he be a man of the world, he shalbe perfite in some handy crafte, he shal loue well to preache, and to speake faire rethorike language, and to talke of philosophie and Geometry, he shal loue well writing and to reade euer in strange booke, and to cast accounts of great numbers, & shalbe a gay maker of ballades songes, myters and rimes, he shalbe perfite in the art of musike and loue it, he shal loue measuring and meting, & shalbe some great clothmaker, he shalbe seruant, to some great lord, or els a receiuer of his money, he shal haue a hie forehed, a long visage blacke eye, & a thin beard, he shalbe a great pleder in the law, and he will meddle with other mens deeds if they do not well, and say against it, and Mercury gouerneth the thighes, the flankes and belly.

### Of the Moone.

Luna significat hominē album confectū rubore innatus supercilij beneuolem, habentem oculos non ex toto nigros, faciem rotundam, pulchram staturam, & in facie eius signum in initio quod crescit, significat omne quod faciendum est & in plenitudine quod distruendum quia decrescit.



The Shepheardes Kalendar.



**L** is to be vnderstande & knowen that the lowest planet of the seven is named Luna, the which we call the Moone, the which planet is called feminine or femal, & is called among the Shepherds the Lady of the night, for the chiefe light and clearnesse that is by night, is by the presence of the Moone, for the moone is much more nearer approached vnto vs then any starre is, and therefore she giueth vs much more light then the starres do, & also the Moone is Lady of moysture, & ruleth the tymbre & flood. The Moone doth take her light of the sonne. xii. times in a yere, and also the moone is colde & moyst of nature and her colour is much fairer then silver, & her chiefe house is Cancer, and there is none of the other planets that is so slow & goeth so litle circuit as doth the Moone, and she descendeth into Scorpio, and she goeth about the. xii. signes. in. xxvii. dayes, and then changeth, & is called new.

Of her properties.

**S**uch men and women as be borne vnder the Moone shalbe lovely and seruicable, and very gentle. And if it be a mayde childe shalbe very shamefast and womanly, & they shalbe wel favoured both man and woman, their faces shalbe full and rounde, & they shalbe very patient folkes, and wyl suffer much wrong or they be reuenged, and wyl be soft of spech, & very turtous, & shal liue honestly with such as God shal send them, & wil haue bettous company, they shal be wel fourmed of body, & haue mery lokes, and loue honestly to be glad, and wil liue very chastly, & loue greatly the vertue of cleanness both in worde and dede, they hate lecherous talkers & speakers of ribawdery, their colour shalbe mixed but with a litle rednesse, they shal gladly go arayed in many coloured cloathes & they shal soone sweat in the forehed. Also they wil haue great desire to be maisters & mistresses ouer great streames, riuers & floodes, and shal deuise many proper engynes for to take fish, and to deceyue them. Like what they say it shalbe true and stedfast, and they shalbe very honest & good goers on fote, and comfort sick persons, they shal loue wel to talke sometime of merueyles, they shal not keepe hatred long in their minde, they shal appeale the people vnder couler with their communications, as wel as o-ther should do with silver. Honest womē they shal loue, they wil hate harlots & brothels & shal nourish their children by in vertue and good maners. And the lightes and the braynes of man is vnder the gouernance of Luna.

Thus endeth the seven Planets with theyr properties.



The Sheepheardes Kalender.

Of the Phyzionomy of Shephardes.



**P**hyzonomy of the which ben spoken afore, is a science that shephardes haue to knowe the naturall inclination of man & woman, good or euill, by diuers signs on them in beholding them only. The which inclination we ought to follow if it be good, but if it be euill by vertue & strength of vnderstanding we ought to eschewe and auoyde, as to the effect, and to withstand the said euill inclinations. Shephardes vse this science none otherwise. The prudent vertuous and wise man, may be of al other, as touching their manners, otherwise then they signes demonstrereth and sheweth in their caigne. Thus the things demonstrereth as to vice is not in a wise man though þe signe be so, as an ale stak or a signe is some tyme hanged afore a house, in the which often times is none ale. For how be it that a man by his wisdom and vnderstanding folow not the euill influences of the celestiall bodie that be vpon him, & yet he corruptereth not the signes & demonstrations of the sayde influences, but those signes naturally haue signorie and domination on them, in the which they be, for to haue naturally that which they signifie, though that a man haue them or not, wherefore shephards say that the moste part of men and women folow their naturall inclinations to vice or vertue, for that the most part of them be not wise and prudent as they ought to be, & they vse no vertue of their owne mindes, but ensuereth their sensualitie, and by this the celestiall influence of the which is shewed by signes exterior, and of suche signes is the said science of Phyzionomy. For the which it behoueth first to knowe the tyme is deuised in foure parts, as it hath ben sayd afore, that is to wynter, prime tyme, sommer, harvest, and winter, that be compared to the four elements. Prime tyme to the ayre, sommer to the fyre, harvest to the earth, and winter to water. Of the which foure elements, euery man & woman is formed and made, and without the which none may liue. The fyre is hot and dry. The ayre is hot and moist. The water is moist and colde. The earth is cold and dry. Also they say that the person on whom the fyre domineth is cholericke of complexion, that is to say hot and dry. He on whom the fyre domineth is sanguine of complexion, that is to say hot and moist. He on whom the water domineth is flummatike of complexion, that is to say moist and colde. He on whom the earth domineth is melancholike of complexion, & is to say colde and dry. The which complexions they knowledge and deserue the one from the other by signes that be sayde hereafter.

Of the foure complexions. Cap. xli.

The



**T**he Colerike hath nature of fyre hot and dry, naturally is leane & slender, couetous, yre full, hasty, brauncles, folish, malicious, deceitful, subtil where he applieth his wit. He hath wine of y<sup>e</sup> Lion, that is to say, when he is dronken he chydeth, fighteth, and commonly he loueth to goe cladde in blacke, russet and graye.

The Sanguine hath nature of ayre, hot and moyst he is large, plenteous, attempted, amiable, abundant in nature, mery, singing, laughing, liking, rudde, and gracious. He hath his wine of the ape, y<sup>e</sup> more he drinketh y<sup>e</sup> meryer he is, and draweth to women, and naturally loueth hye coloured cloth.

The Fluxuatike hath nature of water colde and moyst, he is heauy, slowe, sleepe, ingenious, commonly he spitteth when he is moued, & hath his wine of the sheepe, for when he is dronken he accounteth him selfe wyldest, and he loueth most greene colour.

The Melancholy hath nature of earth, colde and dry, he is heauy, couetous, a backbiter, malicious, and slow. His wine is of the hog, for when he is dronken he desireth sleepe, and to lye downe, & he loueth cloth of blacke colour.

The iudgement of mans body. Cap. xlii.

**T**o come to our purpose of speaking of visible signes, we wyll begynne to speake at the signes of the head. First we aduertise that one ought to beware of all persons that hath defaulte of members naturally, as of fote, hand, eye, or other member, and though he be but a cripple, & specially of a

The Shepheardes Kalender.

of a man that hath no berde for such be enclined to diuers byces and rupts, & one ought to eschewe his company as his mortal enemy. Also Shepards say that much and playne haire signifieth a person piteous and debonaire. They that haue red haire, byn commonly yrefull & lacke wytt, and byn of litle truth. Blacke haire, good visage, and good colour signifieth very loue of Justyce. Hard haire signifieth that the person loueth peace & concord, and is of good and subtil wit. A man that hath blacke haire and red bearde signifieth to be lecherous, disloyall, a vaunter, and one ought not to trust in him. The yelow haire and criske signifieth man laughing, mery, lecherous, & deceitful. Blacke haire and crispe signifieth melancholy, lechery, euil thought, & very large. Hanging haire signifieth wit with malice. Great plenty of haire in a woman signifieth boistousnes & couetise. A person with great eyes is blouthful, vnhamfull, inobedient, and weneth to know more then he doth, but when the eien be meane, not to bigge nor to small, and that they be not to blacke nor to greene such a man is of great vnderstanding, curteise, faithfull & trusty. A person that is blere eyed, goggled, and squint, signifieth malice, vengeance, cautell & treason. They which haue great wide eyes, and hath long haire on their browes and eye liddes signifieth foolishnes, harde of vnderstanding, and robust wytt, and be euill by nature. The persons which haue their eyes mouing fast from one side to another, and haue their sight sharpe and quicke, signifieth fraude, and theft, and is of litle trust. The eyes that ben blacke, cleere, and shining, ben the best and the most certaine, and signifieth wytt and discretion, and suche a person is worthy to be loued, for he is full of truth, and of good conditions. The eyes that ben ardaunt and sparkeling, signifieth strong harte force and puissance. The eyes that ben whitelike and fleshe like, signifieth a person inclined to vice, lechery, and full of fraude. Shepards say that when a person beholdeth often as abashed, shamesfast, and fearful, and that in beholding it seemeth that he sigheth, and he hath small dropes appearing in his eyes, then it is for certayne that such persons loueth & desireth the welthe of them that they beholde. But when any looketh in casting his eyes aside as by wantonelle, such persons ben deceytfull and purchaseth to greue him and suche persons will dishonour women, and they ought to be taken heede of, for such lookes ben false, lecherous, and deceiueable, they that haue small, grayelike eyes and sharpe, signifieth a person melancholious, hardy, an euill speaker and cruell. And if a litle beine appeare betweene the eyes and the nose of a wenche, they say that it signifieth virginite, and in a man subtiltye of vnderstanding, and if it appeare great and blacke it signifieth corruption heat, melancholy in women, and in man rudenesse and defaute of wytte, but that beine appeareth not alwaies. But the eyes that ben yelow & haue no haire on the browes, signifieth miserie and euill disposition of bodie. Greasey haies and long, signifieth rudenesse, hard, engyne and lechery. The becreled browes signifieth malice, crueltie, lechery, and enuie. And when the

the browes byn thinne, it signifieth subtyl engine, wytte, and saythfulnesse. Hollowe eyen and hanginge browes, signifieth a person full of euill saying, of euill thought, a great drinke, and commonly applyeth his minde to malice. A little shorte bylage and a small necke, a little slender nose signifieth a person of great heart hastie, and irefull. A longe nose and hys, by nature signifieth prowesse and hardynesse. A short reifed nose signifieth hastynesse, lecherie hardynesse, and an undertaker. A hooked nose that boweth to the byper lippe signifieth malice, decepte, vntruth, and lecherie. A great nose and hys in the middes signifieth a wise man and well spoken. A great nose with wide nose thyllles, signifieth glotony and ire. A red face and shorte, signifieth a person full of ryot, debate, and dysloyall. A bylage neyther to shorte, ne to longe, and that is not ouer fat, with good coloure, betokeneth a man veritable, amiable, wyse, witty, scrupable, debonayre and wel ordered in all his works. A fat bylage and full of red fleshe signifieth glotony, negligence, rudenes of wit and vnderstanding. A slender face and somewhat longe, signifieth a person well aduysed in all his works by good measure. A lyttle shorte bylage of yelow coloure, signifieth a person deceyuinge, vntrue, malicious, and full of harme. A bylage longe and fayre, signifieth a man hote, dysloyall, spitefull, and full of ire and crueltie. They that haue thyr mouth great and wyde, signifieth ire and hardynesse. A lyttle mouth signifieth melancholy, heuynesse, harde wytte, and euill thought. He that hath great lippes hath a token of rudenesse, and defaulte of wytte. Thynnes lippes signifieth lecherousnes and leasinges. Teth euen let and thinne, betokeneth a true louer, lecherous, and of good complexion. Longe teth and grate, signifieth hastynesse and ire. Longe eares signifieth follye, but it is a sygne of good memory. Little eares signifieth lecherie and theft. A person that hath a good voyce well soundinge, is hardy, wyse, and well spoken. A meane voyce that is not small ne to great signifieth wytte, puruynance, truth, and ryghtwysenes. A man that speaketh hastely is of bale. A great voyce in a woman is an euill sygne. And soft voyce signifieth a person full of enuy, of suspencion, and leasinges. And ouer small voyce signifieth great harte and folloye. Great voyce signifieth hastynesse and yre. A man that styreth alway when he speaketh & chaungech voyce is enuyous, nyce, dronkelewe, and euill condicioned. A person that speaketh attemperatly without mouinge, is of persyte vnderstandinge, for good condycion, and of good counsell. A man with a rounde bylage, renninge eyen, and yelow teth, is of little truth, a trayfour, and hath a synkynge breath. A person with a longe slender necke, is cruell, wythout pittie, hasty, and byaynlyse. A person with a shorte necke is full of fraude, barate of deception, of malice, and none ought to trust in him. A person that hath a longe thicke necke, signifieth glotony, force, and great lecher. A manly woman that is great & rudely mymbred, is by nature melancholious, varioni, and lecherous. A person that hath a great long belly, signifieth small witte, pryde, and lecherie.

A lytle



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A lyttle belly and large feete sygnifieth good vnderstandinge, good counsell, and true. A person hauing large feete, hys and courbed shoulders, signifyeth prowesse, hardynesse, hastynesse, truth, and wytt. Shoulders sharpe and long betokeneth trechery, vntrueth, barate and vnnaturall. When the armes byn so long that they may stretch to the ioynte of the knee, it is a token of prowesse largenesse, trueth honour, good witte and vnderstandinge: when the armes bin shorte, it is sygne of ignoraunce, of euyll nature, and a person that loueth debate. Longe handes and slender fingers signifyeth subtiltie, and a person that hath desyre to knowe diuers thinges. Small handes and short thicke syngers betokeneth folly, and lyghtnes of courage. Thicke and large handes and bygge, signifieth force, hastines, hardines, and wit. Cleere and wyning napes of good colloure signifyeth wytte, and encrease of honour. Napes full of whyte spottes and speckled, signifyeth a person auaricious, lecherous, proude, and of great hart, full of wit & malyce. The softe thicke and full of flesh signifyeth a person outragious, vygorous, and of lyttle wytte. Small fete and lyght, signifyeth hardenes of vnderstandinge, and little trouthe. Fete flatte and shorte, signifyeth an anguysshous person, of smal wisdom and vn curteple. A person that goeth a great pace is grete of harte and dyspytefull. A person that maketh small stepes and thicke, is suspicious, full of enuy, and euyll will. A person that hath a smal flatte foote and casteth as a child signifieth hardines and witte, but the layde person hath diuers thoughtes. A person that hath softe fleshe, to cold ne to hotte, signifyeth a well disposed person, of good vnderstandinge, and subtyll wytte, full of trueth, and encrease of honour. A person that laugheth gladly and hath greene eyen, is debonaire, of good wytte, true, wyse and lecherous. A person that laugheth fayntly is slouthfull, melancholious, suspicious, malycious, and subtyl.

¶ Sheperdes saye for that there haue diuers sygnes in a man and woman and that they be some time contrary one to the other, one ought to iudge most commonly after the signes in the visage. And first of the eyen for they be most true and prouable. And they say that God ne formed creature for to inhabite the world, wyser then man, for there is no conditiō maner in a beaste, but that it is sounde comprehend in man. Naturally a man is hardy as the Lyon, true and worthy as the ore, large and liberal as the Cocke, auaricious as the Dog, and aspre as the Hart, debonaire and true as the Turtle, malycious as the Leopard, prey and tame as the Doue, dolerous and guilefull as the Foxe simple and debonaire as the lambe, shywode as the ape, light as the horse, soft and piteable as þe Beare, deere and pricious as the Oliphant, good & hole some as the Unicorn, byle & slouthfull as the Ass saye and proude as the Petoocke, glotonous as the Wolfe, enuyous as the Bitch, debel & inobedient as the Nightingale, humble as the Pigeon, fel and foolish as the Districh, profytable as the Psalmite, dysolute and vagabund as the Gote, spytefull as the

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as the fesaunt. Soft and merke as the Chekin. Moucable and varyng as þ  
fish. Lecherous as the Boze. Stronge and puissant as the Camell. Traytor  
as the Mule. Advised as the Mousc. Reasonable as an aungell. And therfore  
he is called the litule world, for he participeth of all. or he is called al creatures  
for as it is sayd he participeth and hath condiction of all creatures.

Shepheardes practise their quadrant of the night as ye see by  
the figure here after. Capitulo, xliii.



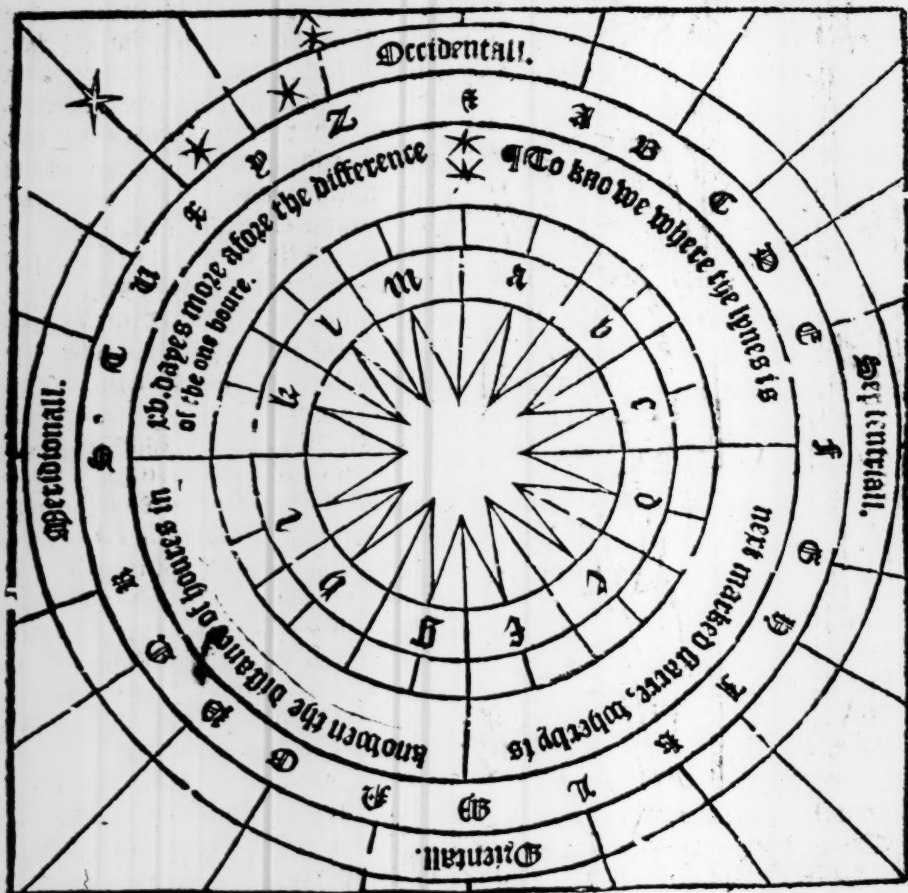
**B**y this figure here after, one may  
know the houres by night as fo-  
loweth. Let be knowen the star that  
we call the pomei of the sky right vn-  
der is the sonnet at þ houre of mid-  
night, & the place on þ earth against  
the star that we call the Angle of the  
earth. Whē we wil see it at eye we be  
holde our pomei, as I behold vnder  
this corde, & the nether end of my corde  
is the angle of the earth, & the sun is  
right vnder it. The long lines þ tra-  
uerse the star of þ figure that is þ  
pomei of the skies, serue for iij hou-  
res, & þ smal lines for one houre. But  
yet serue lines as the changing of þ  
star that signifyeth midnight, & con-  
sequently the other houres, for þ long  
hours serue to a month, & the smal  
to xij dayes. Let þ corde be stretched  
that it be seene ouer the pomei, note  
some star vnder the corde that may be  
alway knowen, & that shalbe it þ al-  
way shal shew vs þ houts of þ night.  
After imagin a circle about þ pomei  
& distance of þ star marked, in which  
circle be imagined þ lines so sembla-  
ble distances as they be in þ figure.  
As many distances as the marked  
starre shalbe before the corde, so ma-  
ny houres shal there be before mid-

nigh, and as many as shalbe behinde the corde, so many houres be after mid-  
night. It must be knowen that the starre marked chaunged the place in  
xijene dayes by the dyspccion of an houre in a moneth of twayne. wher-  
fore it behooureth to take midnight in xijene dayes farther by the distaunce  
of an houre, and in a moneth of two, and in two monethes of four, and in thre  
monethes

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monethes of vi. so that in vi. monethes the starre marked that was right vnder the Pomell shall be right ouer, and in other vi. monethes it will come to the poynt whereas it was first marked, and this sayd marked star one ought not to change, but ought to chuse it among many for the most knowledgable and for the most to be founde among the other.

By this present figure Sheepearde's know by night in the felde's all seasons what time and houre it is, be it afore midnight or after.



The. xiiii. letters without the figure byn for the. xiiii. houtes of a natural day, and the. xii. within byn for the. xii. monethes. The starre in middes is the Pomell of the skyes, with the which it behoueth to knowe one that is next it, which shalbe a marked starre, and it by the which one may knowe the

The Sheeheardes Kalender.

the houres in the manner as before is sayde in taking mydnight in xv. dates further moze by the distaunce of an houre.



**F**or to knowe by night the place agaynst midday as that of midnigthe, the hve Orient, and the hve occident, the lowe Orient and the lowe occydent, and the place in the skye, ouer against which euery signe ryseth. Sheeheardes bleth this practyse. They hange a corde that is made stedfast aboue and beneth, then another with a plombe, that descendeth till it be tyme for to stape it that they may be a little distaunce one fro another, so that one may see the star of the pomell right vnder the two cordes at once, then they stay the corde with the plombe aboue, or beneth. Now who that will see midday directly be it night or day, goe on the other syde the cordes, and thou shalt see the place agaynst mydday. Then come on the first side, & thou shalt see the place agaynst midnigthe though it be day. For the hvest point of the Zodiacke in the longest daye of Sommer lette the sonne be scene vnder the two cordes at the houre of middaye, and that he be so neere that hee touche the cordes, and marke in the corde toward the sonne the heyghte that hee hath scene it, then by nighte marke some

starres that one may alway knowe one, in the same place is the passage of the solstice of Sommer. And when the dayes be at the shortest, the starres that we see at mydnight in the sayde point of midday be directly they that be next to the solstice of sommer, the which hath the signe nexte toward orient is Cancer, and the signe nexte toward occident is Gemini. And it is sayde from the heyghte of the solstye of sommer, one may practise the lowe solstye of winter, the which we see on the myddaye when the day is at the shortest ouer the place agaynst midnigthe, and hys next signe toward Orient



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is Capricorne, and that toward occident is Sagittarius, One may marke the hve orient or the low, but it behoueth that it be when the days ben at the longest or shortest, and the distance betwene the two oriens deuider in vi. equall partes, by eche ryseth two signes, by the nærest parte of the hve orient ryseth Gemini and Cancer, by the second Taurus and Leo by the third Aries and Virgo, by the fourth Pisces and Libra, by the v. Aquarius and Scorpius by the vi. more nere the occident Capricornus and Sagittarius, & dyuers other things that may be practised on the skye.

Of diuers impressions that Shepheards see in the night in the aye. Capitulo. xliiij.

Shepheardes that lyeth by nyght in the fieldes seeth many and dyuers impressions in the aye and on the earth, which they that lyeth in theyr beddes see not. Sometime they haue seene in the aye a maner of Comet in fowme and fashon of a Dragon casting fyre by the throte. Another tyme they haue seene fyre leaping in the maner of Goates that leapeth without long during. And other times a white impression, the which appereth alwayes by night and at all houres, the which they call the hve way to saynt James in Galice.

The flying Dragon, Goates of fyre leaping, the hve way to saint James in Galice.

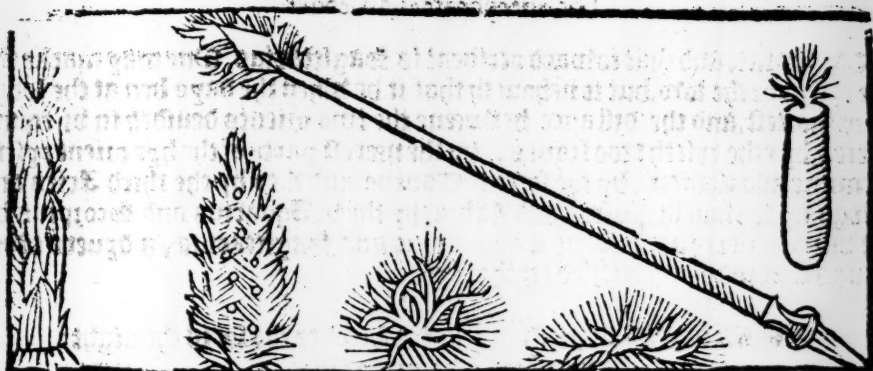


Other impressions there be, as flames of fyre that mounteth. Other as flaming of fyre that goeth syde way. Other as still fyre that bydeth long. Other there is that maketh great flames & bydeth not long. Other also as candles sometyme great and sometyme litle, and this they see in the aye and on the earth. Another Comet they see falling as an ardaunt spere.

Brenning candell, Spere ardaunt, fyre mounting, brenning sparkles, fyre bandes, wyld fyre.

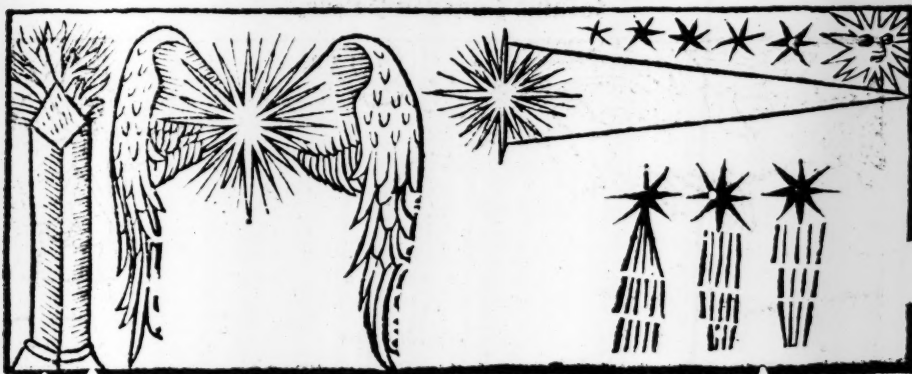
Moreover

The Sheeheardes Kalender.



**M**ore ouer Sheeheardes see comets in other maners, that is to wete in manner of a pillar flaming, and dureth long. Another in maner of a flying starre that passeth lightly. But the th'rd is a covered starre that dureth longest of all. They see other iue starres erratykes that goeth not as the other, a beene they which they call planets, but they haue foure of the planctes, and beene Saturne, Jupiter, Mars Venus, and Mercurie, and they see starres of the which one is called the bearded starre, and the other the heard starre, and the other a tayled starre.

Starres, erratykes, Comettayl'd, flying starre, Pyller ardent, Starre tayled, Starre heard, Starre bearded.



**Q**uatuor his casibus sine dubio cadit adulter  
Aut hic pauper erit, aut subito morietur  
Aut cadit in causam qua debet iudice vinci  
Aut aliquod membrum casu: vel crimine perdet.

Of a thunderstone that fell in the duchy of Austrich:

Ap. ii.

Item

The Sheepheardes Kalender.

**H**ow be it that the impressions heer about sheweth thinges maruelous to people that hath not sene them, they say that it is in party impossible. Know they and other that in the yere of our Lozde. M.cccij. the vij. day of Nouember a maruile happened in the Erledome of ferrate in the Duchy of Bultryche, nighe a towne named Enghrem, wher as that day was great thunder and orage. In the playne fieldes nigh the sayd towne fell a stone of thunder, which weyed two hundred and sylty pound and more. The which stone to this present time is kept in the sayde towne, and euerie man and woman may see it that will. Of the which stone foloweth the Epitaphe.

Her foloweth the Epitaphe of the thunder stone.



Ir legat antiquis miracula facta sub annis  
Qui volet, & nostros comparat inde dies  
Visa licet fuerint portenta, horrendaq; monstra  
Lucere cœlo, flamma, corona, tardes  
Auster diurna, faces, termo, et telluris hiatus



Et bolides, typhon sanguineusq; polus  
Circulus, et lumen nocturno tempore visum  
Ardentes clipei, et nubigene fieri



Montibus et visiquondam concurrere montes  
Armorum et crepitus et tuba terribilis  
Lac puere cœlo visum est, fruges calibisq;



Ferrum etiam, et lateres, et caro, lana, cruor  
Et sexento alies, ostensa a scripta libellis  
Prodigijs ausim vix simulare nouis



Visio dira quidam Friderice tempore primi  
Et termor in terris, lunæq; solque triplex  
Hinc cruce signatus Friderico rege secundo  
Exidit in scriptis gramate ab imbre lapis

Austia quem genuit senior Fridericus, in argos  
Tertius hunc proprios, & codere arua videt  
Nempe quadragintos proli mille peregerat annos

Sol nouiesq; decem signiferatq; duos  
Septem præterea dat idus metuenda nouembris  
Ad medium cursum tendarat illa dies

Cum tonat horidem crepuitq; per æra fulmen  
Meltissimum, hic ingens condidit atque lapis  
Cui species delite est aciesque triangula, obustus

Est color et terræ format metaligere  
Missus ab obliquo fertur visuique sub auris  
Saturni qualem mittere sydus habet.

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Senferat hunc enſzheim ſnūt gaudia ſenſit in agros  
 Illis inſuit depopulatus humum  
 Qui licet in partes fuerit diſtractus vbiq;  
 Pondus adhuc tamen hoc continet ecce vides  
 Qui mirum eſt poſuiſſe hyems cecidiſſe diebus  
 Aut fieri in tanto frigore congeries  
 Et niſi anaragore referant monumenta, molarem  
 Caſurum lapidem, credere ei iſta negem  
 Hic tamen auditus fragor vndiq; lictore Rheni  
 Audichunc vri proximus alpicola.



How the yere groweth about by xij. monthes, and how a man waxeth  
 in xij. ages of his lyfe. Capitulo. xlv.



I ſhoulde beleeue that it is ſaythfully true, that the xij. monthes  
 and ſeaſons chaſgeth xij. tymes the man, euen as the xij. monthes  
 chaſgeth th: in the yere xij. times, as euery one after the other  
 by the courſe of nature, and ſo mans life chaſgeth euery yj. yere  
 and ſo after that ſoyth vnto xij. ages, and euery age laſteth yj. yere,  
 and ſo xij. tymes yj. maketh lxxij. And ſo long euery man may preſerue: & keepe  
 his body with out ſickenſſe, if that th: y: keepe th: in ſiſe well in th:ir youth by  
 good dyet & good gouernaunce, for ye know well that many men ſlayeth them  
 ſelues, and dieth long: they ſhould be, as by ſciences, ouer ſalte meates, ouer  
 colde meates or to be hot in operation, contrary to thei: complexion, or by ta  
 king great heate, & after great colde, or by cō. ayres, or by taking of thought,  
 or by great wette goyng in the rayne, or geyng wett ſhodde, or ouer much be  
 ing the company of women, or by ſyghting in his youth & leſinge ſome of his  
 blud: or by great anger, or by falles, or burdes, or by to great ſtudy ouer reching  
 his mynde. Theſe with many ſuch other men may alter thei: complexion and  
 ſhortē their lyues, and all for lacke of good gouerning in their youth. And they  
 that lyue tyll. lxxij. is by thei: good lyuinge and dyet. And then they may lyue  
 in decrypte tyll lxx. or an hundred yere But ſetwe paſſeth that. All is Gods or  
 dinaunce, to lengthe and ſhorte their dayes at his pleaſure.

Of the commodities of the xij. monthes in the yere, with the  
 xij. ages of man. Capitulo. lvi.

D. iij.

Januaty



The Shepheardes Kalender.

¶ January

¶ The fyrste moneth is Januarpe, the childe is without might tyll hee bee vi. yere olde, he can not helpe him selfe.

¶ February.

¶ The vi. yere that is the fyrst tyme of the springinge of all flowres, and so the childe till xii. yere groweth in knowledge & learning, & to do as he is taught.

¶ Marche.

¶ Marche is the buddinge tyme, and in that vi. yere of Marche the Child wareth bygge and apte to do seruice, and learne seyntce from xii. to xviii. such as is shewed hym.

¶ Aprill.

¶ Aprill is the springing tyme of flowres, and in that vi. yere he groweth to mans state in heygth and bredthe, and wareth wise & bolde, but then beware of sensuallitie, for he is xxiii.

¶ Maye.

¶ Maye is the season that flowers byn spreade, and hee then in theyr vertue with sweet odours. In these vi. yeres he is in his most strength, but then let him geather good maners herebyne, for if he tary past that age it is an hap if euer he take them, for then he is xxx. yere.

¶ June.

¶ In June he beginneth to close his mynde, and then hee wareth rype, for then he is xxxvi. yere.

¶ July.

¶ In July he is xlii, and he begynneth a ltytle to declyne, and sealeth hym not so prosperous as he was.

¶ August.

¶ In August he is by that vi. yere xlviii. yere & then he goeth not so lustely as he dyd, but studieth howe to geather, to fynde him in his olde age to liue more

¶ September.

¶ In September he is liiii. yere he then puruypethe against the winter to cherishe himselfe withall and keepe nere together the goods þ he gat in his youth.

¶ October.

¶ Then is a man in October lx. yere full, if he haue ought he gladdeth, and if he haue nought he wæpeth.

¶ Nouember.

¶ Then is man lxxvi. in Nouember, he stoupeth and goeth softly, and leaeth all his beauty and fayrenesse.

¶ December.

¶ In December is man lxxii. yeres, then had he leuer haue a warme fire then a fayre lady, and after this age he goeth into decrepite to waxe a childe again, and can not welde him selfe, and then young folkes be wery of his company but if they haue much good they beene full euyll taken hede of.

Of an assault against a Snayle.



The woman speaketh with an hardy courage.  
**O**ut of this place thou right bgyly beast  
 Which of the vines, the burgenings doth eate  
 And buddes of trees both moze and least  
 In deloye moynynge, agaynst the weate  
 Out of this place, or I shall the fore beate.

With my distaffe, betwene thy hornes twayne  
 That it shall sownd into the Realme of Spayne.

The men of armes with their feirce countenance.  
 Horrible Snayle lightly thy hornes downe lay,  
 And from this place, out fast looke that thou rin  
 Or with our sharpe weapons wee shall thee fray,  
 And take the castell that thou yest in  
 We shall thee slay, out of thy soule skyn  
 And in a dyshe, with onyons and peppet  
 We shall thee dresse, and with stronge byneget.

¶ There was neuer yet any Lumbarde  
 That did thee eate, in such manner of wisse  
 And breake we shall, thy house stronge and harde  
 Wherefore get thee hencer by our aduyle.  
 Out of this place of so ryche edyfyse  
 We thee require, if it be thy will  
 And let vs haue this towre that we come tyll.

The Snayle speaketh.

¶ I am a beast of right great maruayle  
 Upon my backe, my house reysed I beare  
 I am neither fleshe ne bone to auayle  
 As well as a great Ox, two hornes I were  
 If that these armed men, approche me nere  
 I shall them soone banquishe cuary chone  
 But they dare not, for feare of me alone.



Here followeth the meditations of the passion of our Lorde Iesu Christe,  
that Sheehearides and simple people ought to haue in hearing the  
diuine scripture. Capitulo. xliiii.



**I**t behoueth so to thinke afore the beginninge of Matins on the  
wordes that Iesus sayde in the garden, the night afore that he  
tooke his blessed passion. Father if it be possible transporte fro me  
this chalice. How be it my will be not doon, but thine, and that in  
so saying, he suffered so great payne, that he sweat droppes of blood  
in such abundance that it ran downe to the grounde.

And at Matins tyme it behoueth to thinke howe as the traytour Judas ap-  
proched him to our Lorde & kysing him sayd, Auerabi, I salute thee Mayster.  
And that the mark and benigne Iesus withdrew not his visage from the trai-  
toure, and howe hee suffered him selfe to be taken and bounden as a theefe and  
cast to the earth, desyled, spitten on, and leste of his disciples and seruauntes.  
At Laudes, it behoueth to thinke and consyder, Iesus beinge in the house  
of Anna, and after in the house of Cayphas dyspyteously beaten, blasphemed  
stretched, and be spitten in his most precious bylage, hys eyen bounden, and  
after troden vnder foote inhumainely.

At Pryme it behoueth to thinke howe as Iesus was led from the house of  
Cayphas to Pilate, and the beatynges that he had. And howe Pilate examy-  
ned hym of that they had wrongefully accused hym of, and howe he was cru-  
elly beaten at a piller before a great multitude of people, and crowned wyth  
thornes.

At Tysse it behoueth to thinke howe Iesus was presented before the peo-  
ple with a crowne of thornes, clothed with a mantel of purple, and the cursed  
people cryed Crucifige Crucifige eum. And howe Pilate condemnend hym to  
the most bytterfull death, and howe he bare the heauy crosse vppon hys sacred  
shoulders.

At noone it behoueth too thinke howe Iesus was leade to the mounte of  
Caluari shedinge his precious bloode, and howe he fell diuers times vnder his  
crosse. And howe he was nailed with great blunt nailes, and the dolour that  
he suffered when it was let fall into the moyteis. And thinke also of the do-  
loures of his sorrowfull mother.

At hie Noone it behoueth to thinke in what doloure he was when he sayde  
My God my God, wherefore hast thou left me. And when he sayde, I thirste,  
they gaue to him vineger and gall medled and howe he abode the death, after  
sighes made he gaue vp the ghoist to God his father. And howe hys mother  
had great sorrow also.

At Euensonge it behoueth to thinke howe Iesus had his syde opened wyth  
a spear, and howe he hunge dead on the Crosse ful of woundes from the toppe  
of

The Sheepheardes Kalender.

of his head to the soles of his fete, and he taken downe, and how his mother layde him one her lappe weeping.

At complene thinke how Iesus was wounded and layde in sepulture, and kept of the Jewes to the ende that he shoulde not rylse.

Clarke and lay people ought to thinke on these or they go to Matyns.

The saying of a dead man. Capitulo xlii.



Man looke and see.  
Take heed of me  
How thou shalt be  
When thou art dead:  
Dye as a tree  
Wormes shall eate thee  
Thy great beautie  
Shalbe lyke lead.

The tyme hath byn  
In my yowth grene  
That I was cleene  
Of body as ye are,  
But for myne cyne  
now two holes been  
Of me is scene  
But bones all bare.

Now intend  
For to amende.



**D** Mortall creatures, sayling in the waues of mysery  
Quaile the saile of your consyence vnpure.

Flee from the perilles of this vnstedfast wherry  
Driue to the haven of charitie most sure  
And cast the anker of true confession  
fastened with the great cable of contricion cleene  
Wynde by the marchandise of whole satisfaccion  
which of true customers, shalbe ouer scene  
And brought to the warhouse, of perfection  
As perfect marchauntes, of God by election.

How euerly man & woman ought to cease of their synnes at the  
sounding of a dreadfull hoire. Capitulo l.

Ho, ho,





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**H**O, ho you blind folke darkned in the clowd  
Of ignorant fumes, thicke and misticall  
Take heede of my horne, tosyng all alowde  
With boystrous foundes, and blastes horial  
Gyving you warning, of the iudgement synall  
The which dayly is ready, to gyue sentence  
On peruerse people, replete with negligence.

Ho, ho betime, or that it be to late  
Cease while ye haue space, and portunate  
Leue your follyes, or death make you cheymate  
Cease your ignorant incredulitte  
Clerse your thoughts, of immundicitte  
Cease of your pecuniall pensement  
The which defyleth your entendement.

Ho, ho people, infect with negligence  
Cease your synnes, that manyfolde cruelties  
Dread God your maker, & rightwisse sentence  
Cease your byndnesse, of worldly vanities  
Least he you synpte, with endless infirmities  
Cease your couetyse, glotony, and pryde  
And cease your superfluous garments wyde.

Cease of your othes, cease of your great swereng  
Cease of your pompe, cease of your vaine glory  
Cease of your hate, cease of your blaspheming  
Cease of your malycie, cease of your enuy  
Cease of your wrath, cease of your lechery  
Cease of your fraude, cease of your deception  
Cease of your touniges, making detraction.

Flæ faynt falsshod, spyckell sowle and fell  
Flæ fatall flatterers, full of fayzenesse  
Flæ fayre fayning, fables of fauell  
Flæ folkes felowship, frequenting fallenesse  
Flæ frantike facers, fulfylled of frowardnesse  
Flæ foles falaces, flæ fonde fattalpes  
Flæ from fresh fables, fayning flatterpes.

Thus endeth the hozner.



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To knowe the fortunes and destenies of man borne vnder the xii. signes,  
after Ptholomeus prince of Astronomy. Cap. lli.

Prince of Astronomy Ptholomeus.



**T**O knowe vnder what planet a man or a woman is borne, it is needefull  
to wye that there is vii. planettes on the skye, that is to say, Sol, Ve-  
nus, Mars, Mercurius, Jupiter, Luna, and Saturnus. Of the seven  
planets, is named the seven dayes of the weeke, for euerye daye hath  
hys

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his name of the planet reigning in the beginning of it. The auncient Philo-  
sophers sayth that Sol domineth the Sonday, the cause is (they say) for the  
sonne among other planets is most worthy, wherefore it taketh the worthiest  
day that is Sonday. Luna domineth the fyrst houre of Monday. Mars the  
first houre of Tuesday. Mercurius of Wednesday. Jupiter for Thursday.  
Venus for Friday, and Saturnus for Saturday. The day natural hath xliiii  
houres, and euery houre reaigneth a planet.

¶ It is to be noted that when a man will begin to reckon at Sonday, he must  
reken thus, Sol, Venus, Mercurius, Luna, Saturnus, Jupiter, Mars.

¶ And when the number is sayled, he must beginne at the houre that he wold  
know what planet raigneth. The Monday he ought to begine at Luna, the  
Tuesday at Mars, the Wednesday at Mercurie, the Thursday at Jupiter,  
the Friday at Venus, the Saturday at Saturnus. And euer when the num-  
bers of the planets is sayled, he must beginnie by order as it is aforesayd.

¶ Also it is to be noted that the Grekes beginneth theyr daie in the morning.  
The Iewes at noone. And the Christen men at midnight, and there we ought  
to beginne to reckon, for at one of the clocke on Sunday in the morning reig-  
neth Sol, at two reigneth Venus, at thre reygneith Mercurius, at foure reig-  
neth Luna, at fve Saturnus, at sixe Jupiter, at seuen Mars, and at eight be-  
gyn againe at Sol, at nineth at Venus, at ten Mercurie, and consequently of  
the other by order in order in euery houre.

¶ When a childe is borne, it is to be knowne at what houre, and if it be in the  
beginning of the houre, in the middes, at the ende. If it be in the beginning  
he shall holde of the same planet and of the other afoze. If it be in the myddes,  
it shall holde of that onely. If it be borne in the ende it shall holde of the same,  
& of that that commeth next after, but neuertheless the planet that it is borne  
vnder ne shall not domineth other, & that of the day shalbe about it, which is  
the cause that a childe holdeth of diuers planets, and hath diuers conditions.

¶ He that is borne vnder Sol shalbe prudent and wise, a great speaker, & that  
which he prayleth hee holdeth vertuous in himselfe. Who that is borne vn-  
der Venus is loued of euery man, good to God warde a regular. Who that is  
borne vnder Mercurie is well bearded, subtille, milde, veritable, & is not most  
prudent. Who that is borne vnder Luna hath an hye forehead, ruddy, merry  
visage, shamefast, and religious. Who that is borne vnder Saturne is har-  
dy curtyle of luyng, and is not auaricious. Who that is borne vnder Ju-  
piter is hardy, sayre visage and ruddy, chaste and vagabonde.

¶ Who that is borne vnder Mars is a great speaker, a liar, a theefe, a deceiuer  
bygge, and of red colour.

¶ They that will know of this more euidently, let them turne to the proper-  
ties of the seauen Planets afoze rehearsed.

¶ A prologue of the Authour vpon the twelue signes. Cap liii.

Con.

The Sheparden Kalender.



**C**onsidering the course of the Celestiall bodies, and the  
 puissance of the high God *Omnipotent*, the which hath made  
 the Sunne to shine vpon the good & euill, that gouerneth  
 all thinges contained in the firmament, and on the earth  
 haue taken on me for to endite this litle treatise, for to in-  
 struct and endoctrine the people not lettered. First, to  
 knowe God their maker. Secondly, to gouerne their bodies, and eschue  
 infirmities. And thirldy, to knowe the course of the firmament, and of the  
 celestiall



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releaseth all bodieſ contained in it, with the diſpoſition of the vii. Planettes. But who that will knowe his propertieſ, ought firſt to knowe the Moneth that he was bozne in, and the ſigne that the Sūne was in the ſame daie, I will not ſay that ſuch thingſ ſhalbe, but that the ſigneſ haue ſuch propertieſ, and iſ the will of God. After Poets and Aſtronomerſ Aries iſ the firſt ſigne that ſheweth the fortuneſ of men and women, aſ ſaith

*Ptolomeuſ.*

¶ The firſt ſigne of Aries.



**F**inde that he which iſ bozne in the ſigne of Aries, fro midd March to midd Aprill, ſhalbe of good wit, and ſhal neither be rich ne pooze, he ſhal haue damage by hiſ neighbourſ, he ſhall haue power ouer dead folkeſ gooddeſ, he ſhall bee ſoone angrie, and ſoone appeaſed, he ſhal haue diuerſ fortuneſ and diſcordeſ, he wil deſire doctrine, and haunt eloquent people, and ſhall be expert in many degreeſ, he ſhalbe a lye and vn-

ſtedfaſt of courage, and will take the vengeance on hiſ enemyſ, and he ſhalbe better diſpoſed in youth in al thingſ, then in age, vnto xxxiii. yeare he ſhalbe a fornicatour, and ſhalbe wedded at xxv. yere, and if he be not he ſhall not bee chaſt, he ſhalbe a mediator for ſome of hiſ friendeſ, and wil gladly be buſie in the needeſ of other, he ſhalbe awaited to be damaged, he ſhall haue a ſigne in the ſhoulder, in hiſ head, & in hiſ bodie, yet he ſhall be rich by the deathes of other: hiſ firſt ſonne ſhall not liue long, he ſhalbee in daunger of ſower footed beaſteſ, hee ſhall haue greate ſickenneſſe at xxxii. yeare, and if he eſcape, he ſhall liue lxxxv. yeare after Nature.

The woman that iſ bozne in thiſ time ſhalbe irefull, and ſuffer great wrongeſ from day to day, ſhe will gladly make leaſingeſ, and ſhall leeſe her huſband and recouer a better, ſhe ſhalbe ſicke at ſiue yeare of age, and at xxv. ſhe ſhalbee in great daunger of death, and if ſhe eſcape ſhe ſhalbee in doubt till xliii. yere, and ſhall ſuffer great paine of the head. The daieſ of Sol and Mars to them ſhalbee right good, and the daieſ of Iupiter ſhalbee contrarie to them, and aſwell the men aſ the women ſhalbe ſemblable to the Sheepe, that euery yeare leeſeth hiſ flecke of wooll, and within ſhort ſpace recouereth it againe.

¶ Of the ſigne of Taurus.



**H**E that iſ bozne in the Signe of Taurus, fro midd Aprill till midd May, ſhalbee ſtrong, hardie, and full of ſtriſe, delicious, and ſhall poſſeſſe gooddeſ giuen to him by other men: that he would haue done ſhalbee incontinent, and will enſoꝛce to himſelfe to finiſh it. In hiſ youth he wil deſpiſe

dispyse euerie person, and shall be trefull, he shall goe pilgimages and will leaue his frendes and liue among straungers, he shall be put in offices, and shall exercise them well, and shall be riche by women, he shall be thankelesse, and come to good estate, he will take vengeaunce on his enemies, he shall be bitten of a dogge, and shall experiment many paines by women, and shall be in perill at xxiii. yere, he shall be in perill of water, and shall be graued by sicknesse, and benym at xxiii. yere, and at, xxx. yere he shall be abundant in riches, and shall rise to great dignitie, and shall liue, lxxxv. yere, and thre monthes after nature, and shall see his fortune for to be full.

¶ The woman that is borne in this time shall be effectuall, labouring and a great lye, and shall suffer much shame, she shall reioyce in the goodes of her frendes, that which she conceiue in her minde shall come to effect, and shall haue the best party, she shall haue many husbands and many children, she shall be in her best estate at, xvi. yere & she shall haue a signe in the middes of her body, she shall be sickly, and if she escape she shall liue, lxxvi. yere after nature. She ought to beare ringes and precious stones vpon her. The daies of Iupiter and of Luna beare right good for them, and the daies of Mars contrarie. As well the man as the woman may be likened to the bull that labourerth the land and when the seede is sown he hath but the strawe for his parte, they shall keepe well their owne, and it shall not profit to them ne to other, and shall be reputed vnkinde.

Of the signe of Gemini.



¶ The man that is borne in the signe of Gemini from midde Maye to midde June, shall haue many woundes, and he shall be faine and mercifull, he shall leade an open and a reasonable life, he shall receiue much money, he will goe in vnknewen places, & doo many pilgimages, he will praise him selfe, and will not bide in the place of his natiuitie, he shall be wise and negligente in his workes, he

shall come to riches vnto, xxvi. yere, his first wife shall not lye long, but he shall marry straunge women, he shall be late married, he shall be bitten of a dog, & shall haue a marke of Iron or of fyre, he shall be tormented in water, & shall passe the sea, & shall liue and hundred yere, and x. monthes after nature.

¶ The woman then borne shall come to honour, and set forwarde with the goodes of other, & she shall be agræued of a false crime, she ought to be wedded at, xliii. yere if she shall be chaste and rishe me, all perill, and shall lye lxx. yere after nature, and shall honour God. The daies of Mercurie and Soll to them beare right good, the daies of Luna & Venus beare to them contrary, and as well the man as the woman shall augment and assemble the goodes

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of their successours, but skantly shal they vse their owne goodes, they shall be so auaricious.

Of the signe of Cancer.



**N**Ext after, hee that is borne vnder the signe of Cancer from mid June to mid July shalbe very auaricious, & of egal stature, he wil loue womē, he shalbe mery, humble, good, wise, & well renowned, hee shall haue domage by enuie, hee shall haue the money of other in his guiding, he shalbe a conductour of other folkes thinges, he shall haue strife and discord among his neighbours and will aueng him on his enemy, by his arrogancie many shall mocke him, hee shall haue often great feare on the water, he wil kepe his corage secretly in him selfe, & shal suffer dolour of the wombe, he shal finde hidden money, and labour sore for his wife, he shal see his perill in a certaine yere, the which shalbe knowen of God, his fauour shall decrease, at xxiii. yere he shall passe the sea, and shall liue lxx yere after nature, and fortune shalbe agreeable to him.

The woman that shalbe borne in this time shalbe furious, incontinent angry and lone appeased, she is nimble, seruisable, wise, ioyous, and shall suffer many perilles, if any person do her any seruice, she wil recompence them wel, she shalbe labouringe and take great paine vnto xxx. yere, and then she shall haue rest, she shall haue many sonnes, she must be wedded at xlii. yere, honours and gistes shall followe her, she shal haue woundes and be hole thereof, and shal haue perill of waters, and shalbe hurte in a secrete place, she shalbe bitten of a dogge, and shall liue lxx. yere after nature. The dayes of Iupiter, Venus and Luna, to them beare right good, and the dayes of Mars right euill, & aswell for the man as the woman shall haue good fortunes and victorie over their enemies.

Of the signe of Leo.



**A**s we reade he that is borne vnder the signe of Leo from midde July to midde Auguste, shall be fayne and hardy, he shall speake openly and shal be mercuriull, he shal wepe with the wepers, and shalbe arrogant in wordes, he shal haue a perill in certaine time, and at xxi. yere he shalbe awaited to be domaged, but he shall echebor that perill, his benefites shal be in great, hee shal be honoured of good folke, & obtaine his enterpryse, he shal haue goods by temporal seruices, he shall

he shalbe in grate to theues, & shalbe great & puissant, he shal haue charge of the commontie, and as much as he leseth he shall win, hee shall come to dignity and shalbe amiable, he shal take fortune of thre wiues, he will goe often on pilgrimages and suffer paine of the sight, hee shal fall from hie, and be fearefull of water, he shal finde hidde money, at viii. yeere of age he shal be sicke, also he shalbe in perill and doubt of some great Lord, and at xxxvi. yeere he shalbe bitten of a dogge, and be hole with great payne, and shal liue lxxiii. yeere after nature.

¶ The woman that shalbe borne in this time shalbe a great lye, faire, well spoken, mercifull, pleasant, and may not suffer ne see men weepe, she shal be make, her first husbände shal not lye longe, she shal haue paine in her stomake she shalbe awaited of her neighbours, at xvii. yeere, and liue to great riches, she shal haue childzen of thre men, she shalbe amiable, and haue the bluddy fluxe, and shalbe bitten of a dogge, she shal fall from hie, and liue lxxvii. yeere after nature. The daies of Mercury, Sol, and Mars, to them be right good, the daies of Saturne beene contrary: and as wel the man as the woman shalbe hardy great quarellers and mercifull.

Of the signe of Virgo.



¶ Of the signe of Virgo. I fynde that hee which is borne fro mid August to mid September shal gladly commend his wife, he shalbe a great household, ingenious: hee shalbe solycyous to his worke, he shalbe shamefast and of great courage, & al that he seeth he shal couet, in his vnderstanding he will be soone angrie and surmounte his enemies

Scarsely shal he be a while with his fyrst wife, he shalbe fortunate at xxi. yeere, he wil not hide that, that he hath, and shalbe in perill of water, he shal haue a wound with iron, and shal liue lxx. yeere after nature.

¶ The woman then borne shalbe shamefast, ingenious, and will take paine and ought to be wed at xxi. yere she shal not be long with her first husband Her second husband shalbe of longe lye, & shal haue much good by another woman, she shal fall from hie, her life shalbe in perill and shal die shortly, she shal suffer dolour at x. yeere, if she escape those dolours, she shal lye lxx. yeere after nature, she shal bringe forth vertuous fruit, and euery thing shal fauour her, she shal reioyce, in diuers fortunes. The dayes of Mercury and of Sol, shalbe right good for them, and the daies of Mars shal be contraray. And as wel the man as woman shal suffer many temptations, so that with great paine they may resist them, they shal delighte to liue in chastitie, but they shal suffer much, where so euer it be.



¶ Of the signe of Libra.



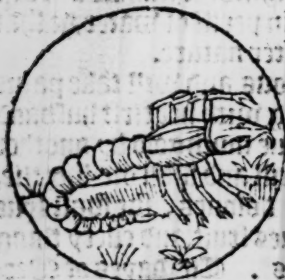
Among plancttes Libra ought to be remembered, for he that is borne from mid September to mydde October, shall be right mightily praised and honored in the service of Capitaines he shall goe in

vnknowe places, and shall get in straung lands, hee shall keepe wel his owne, if he make not releuation by drinke he wil not keepe his promise, hee shall be en

uied by siluer and other goodes, hee shall be married, and goe from his wife, hee shall speake quickly & shall haue no domage among his neighbours, hee shall haue vnder his might the goodes of deade folke, and shall haue some signe in his members. Oxen, horse and other beastes shall be giuen to him, hee shall haue domage and iniurie, hee shall be entyched by women, and experyment euill fortunes, many shall aske counsaile of him. Hee shall liue lxx. yere after nature.

¶ The woman that is borne in this time shall be ampyable and of great courage, she will announce the death of her enemyes, and shall go in places vnknown, she shall be debonayre and mercy, reioyce by her husband, if she be not wedded at xxi. yere shee shall not be chaste, and shall haue no sonnes by her first husband, shee shall goe many pilgrimages, after xxx. yere shee shall prosper better and haue great honor and praise, then after shee shall be greuouly sicke, and shall be bzent in the fete about xii. yere of age, and shall liue lx. yere after nature. The daies of Venus and of Luna for the beene right good and the daies of Mercury contrary. And aswell the man as the woman shall be in doubt vnto the death, and there is doubt in the ende.

¶ Of the signe of Scorpio.



Crede that he which is borne in the signe of Scorpius, from mid October to mydde

November shall haue good fortune, hee shall be a great fornicator, the firste wife that hee shall haue in marriage shall become to him leuous, hee wil serue gladly to images, hee shall suffer paine in his priup members at the age of xii. yere, hee shall be

hardy as a Lyon, and auisable of foume, many facultyes shall be giuen to him, hee shall be a great goer to vnspekinge diuers countries, for to knowe the customes and statutes of many Citties, and shall haue vitorie ouer all his enemyes, they may not hynder him in no manner wyse, hee shall haue money by his wife, and shall suffer diuers deuours of the

the

the stomake, he shalbe mery & loue the company of mery folke. In his right shoulde shalbe a signe, by swarte wordes and adulations, he shalbe deceiued he will often say one & do another, he shall haue a wound with iron, he shal be bitten of a dogge or of some other beast: he shalbe in doubt & haue dyuers enemies at the age of xxxiii. yere, and if he escape he shall lyue lxxxiii. yere after nature.

¶ The woman that shalbe borne in this time shalbe amiable and faire, and shall not be long with her first husbnde, and after she shal enioy with another by her good and true seruice, she shall haue honour & victorie of her enemies, she shal suffer paine in the stomake she shalbe wise, & haue wounds in her shoulde, she ought to feare her later daies, which shalbe doubtful by be- nign and she shal liue lxx. yere after nature. The daies of Mars and of Sa- turne to them beene right greable, and y. daies of Jupiter to the beene con- trary they shalbe swart of word and pricking with their taile, and wil mur- mure detracting other, and say otherwise then would be sayd by.

¶ Of the signe of Sagittarius.



¶ I ought to know, y he with is borne vnder Sagittarius, fro mid Nouēber to mid Decēber, shall haue good effect and shal haue mercy of euery man, the which he seeth, he shal obtine & haue by releuacio, he shal go far to desert places vnknow- en & dangerous, & shal retorne with great gaires, he shall see his fortune encrease from day to day, he will not hide that that he hath, he shall haue some signes in his hands or feet, he shalbe fearefull at xxi. yere he shal haue some perill, he shall passe the sea to his lucre, & shal liue lxxxii. yere & viii. mon- thes after nature.

¶ The woman that is borne in this time shall loue to labour she shal haue diuers thoughts for strang swifes, and may nor for one wepe, she shal haue victorie ouer her enemies she shall spende much tyme by euill company, she shalbe called in other of sorow and shal suffer many euils, she shal take great paine, to the ende that she may haue goodes of her kinemen. She ought to be married at xxi. yere, and she shal haue paine in her age at xliii. yere, & shal haue by day at xlv. yere, she shal suffer dolour by enny, & shalbe sepeate frold for, and shal die xlv. yere after nature. The daies of Venus and Luna by night good, the daies of Mars and Saturne be euil, & shal be the man as the woman shalbe inconstant and bristable in deeds, they shalbe of good conscience and mercifull, better to straungers then to them selues, & they will loue God.

The Shepheardes Kalender.

Of the signe of Capricornus.



**H**e the which is borne under Capricornus, fro  
midde December to midde January shall be  
iracundious, a fornicatour, a lyer, and shalbe  
alwaies labouring, & shalbe nourished with strag  
things, he shall haue many crimes and noyles, he  
shalbe a gouernour of beasts with foure feet, he shal  
not be longe with his wyfe, he shall suffer much so  
rowe and heuynesse in his yowth, he shall leaue ma  
ny goods and riches, he shall haue a great perill, at  
xvi. yere shalbe of a great courage, he shall haunt honest people & shall be  
riche by women, and shalbe conductour of maidens, his brethren wil make  
diuers slaynges vpon him, and he shal lyue lxx. yere and foure monthes  
after nature.

**T**he woman that is borne in this time shalbe honest and fearful, she shal  
furmout her enemies, and haue children of thre men, she will do many pil  
grimages in her yowth, & after haue great wit, she shall haue great goodes,  
she shal haue paine in her eyen, and shalbe in her best estate at xxx. yere, and  
shall liue lxx. yere and foure monthes after nature. The dayes of Saturne  
and of Mars to them beene good, the dayes of Sol beene contrary. And both  
man and woman shalbe reasonable and enuious.

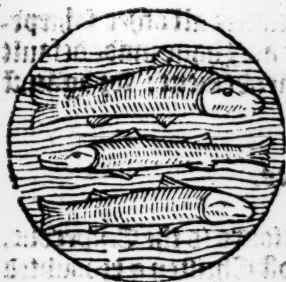
Of the signe of Aquarius.



**T**he man that is borne under the signe of Aqua  
rius, from midde January vnto midde Februa  
ry shalbe louely & rich, he wil not be lene in hain  
he shal haue riches, at xxiij. yere he shalbe in estate  
he shall win where he goeth, or he shalbe soe sick &  
shalbe hurt with iron he shal haue feare on the wa  
ter and after ward shal haue good fortune, and shall  
goe into diuers straunge countreys.

**T**he woman that is borne in this time shalbe de  
uotions, & haue many noyles for her children, she shalbe in great perill at the  
age of xxiij. yere she shalbe infelicitie she shal haue damage by beasts with  
foure feet, she shall liue lxx. yere after nature. The dayes of Venus and of  
Mars be right good for them, the dayes of Mars and Saturne bin contrary,  
and both the man and the woman shalbe reasonable, and they shall not be  
rich.

Of the signe of Pisces.



**H**e that is borne vnder the sygne of Pisces, from midde february to mid March shalbe a great goet, a fornicatour, a mocker, and shalbe courtous, he will say one & do an other; he shall finde monye, he will trust in his sapience and shal haue good fortune, he shalbe a defender of Ophelyns, and widowes, he shall be fearefull on water, he shall passe some at his aduocates, and shall liue lxxiii. yere & v. monethes after nature.

**T**he woman that is borne in this time shalbe delicious, famillier in tests pleasaunt of courage, feruent, and shall haue sycknesse in her eyen, and shall be sorowful by shame. Her husbande will leaue her, and she shal haue much paine with straigers, she shal not haue her own, she shall haue paine in her stomake, & she shall liue lxxvi. yere after nature. The dayes of Mars and of Saturne to them beere, contrary, and both the man & the woman shal lye faithfull.

Thus endeth the natiuities of men and women after the xii. signes.

Here after foloweth the x. Christen nations. Capitulum xii.



**I**ntended in this little treatise to speke of diuers Christen nations & which be deuyded in x. of which I will declare as I haue found writte in y. latesse song, & will redige it to our Englysh material as Shepheardes speaketh in the feldes, after the capacity of mine vnder-



The Shepherdes Kalender.

understanding. And if in so doing I have erred, I require all other shephe-  
heards for to excuse my youth and to amende where as I have made default  
And wherreas I have sayled, I submit me unto amendement: for against  
amendes no man may be.

The first nation is of Latynes.

**I**n the nation of Latynes, for the superiours is the Emperour,  
& many kinges. That is to witte the most Christen & redoubted  
king of England & of fraunce, both many noble Dukes, Ecles,  
Countes, Barons and knightes, and is the nation most re-  
splendishinge of all other in honour, force and chyualey. In the  
nation of Spaine be the Kinges of Castile, of Aragon of Portingale of  
Navarre, and other Lordes. In the nation of Italie is the king of Sicile, &  
the kinges of Naples and many other Lordes as of Venice, Florence, and  
Seane. In Almayne besyde the Emperour is diuers kinges, as of Bratt  
lande, Hungary, Boheme, Polonoie, Aye, Fryle, Kuille, Romenye, Almayne  
and Croacy, and many other Lordes whippes that beene under the obedience  
of the Catholike Church.

The second nation is of Grekes.

**H**eracle complained speaking of this nation of Grece, for the vexation  
that it hath had in times past. The Grekes haue the Dominie of Con-  
stantinople, Archbishops & abottes to the spiritualty, and to the temporality  
Emperours, Dukes and Ecles. They be now but of smal number for Aga-  
ricns and Turkes haue taken the greatest part of Grece, the which parte  
obeyeth not the catholike Church by their troups. They beent condemned  
by the Church for that they say. Spiritus Sanctus non procedit a filio.

The third nation is of Bulgarians.

**I** reade that the nation of Bulgarians is mighty Antioche, they  
speake a lone language in the dayly praye and in holy scripture,  
as who should singe English in the Church, and haue the men  
and women vnderstand all. They haue theyr primate, which  
they call Catholike to whom they obey as to the king in great  
deuotion and reuerence. They saie the Lente and faste no false, and they  
drinke no wine, and eate fleshe on the Saturday.

The fourth nation is of Georgians.

This

**T**his nation is called Georgies of S. George of who they beare the Image in battaile, and he is their Patron. They byn in the parties Oriental & bin strong and delicious; halfe Persians & halfe Assirians, & they speake foule & foolish language, & make their sacramentes as the Grekes. The prestes haue their crownes rounde realed on their heades, and the clarkes haue them square. When they goe to the holy Sepulcher they pay no tribute to the Sarazyns they enter into Ierusalem their standerdes, displaid, for the Sarazins feareth them, the women vse armors as the men. When they write to the Sobodan incontinent that which they demaunde is graunted them.

The fyfte nation is of Assuriens.

**F**inde also by writing, that the nation of Suriens hath taken þ name of a city named Sur, þ which is the most eminent, & most vpholden among al other cities & towne of the couñtry of Surry. These people for their bulgare & common spech speaketh þ language Sarazionys. They holý scriptures, diuinities, & offices of the seruice in the Greke. They haue the bishops, & keepe constitutiõs of the Grekes & obey them in all things. They sacrifice with vesseled bread, & haue opinions of the Grekes as the Latines. There be some Christia men in the holy lande that ensueth them, & byn called Samaritans, which were conuerted in the time of the Apostles, but they be not perfite Christian men.

The syxt nation is of Mozorabyens.

**S**ometime were wont to bee a nation of people in the couñtry of Affrick & Spaine called Mozorabiens, but now they haue but few. They be called Mozorabiens, for that in many things they helde the vse in Christian men being in Araby, they vse the language of Latin in the diuine offices & sacred things, & obey to the Church & to the Prelates of the Latines. They confesse them in the language Arymonien or in latin. They bin differēt to the latines, for þ in their diuine offices they haue the houres to longe. And for the day is deuyded in xliiii. houres of night and day, so many offices, houres, psalmes, and all other Orizons haue they a long, the which they say not after the custome of þ Latines, for that that the Latines say in the begynninge, they say in the ende, or in the middes. Some deuide the holy sacraments in vii partes and other in x. This is a right deuoute nation, they conioyne no persons by mariage, but if they be bozne in their owne countrey and land, the straungers bee not receiued in marriage. And when a man leese his wyfe by death, he will neuer be wedded agayne, but lyue in chastite. The cause of so great

The Sheeheardes Kalender.

so great diuersity among Christian men, was for that in tyme past the chyl-  
den were let and not constrained to celebrat counsell general. for this cause  
there arose diuers heretikes in many partes. for there was none that  
might remedie it.

¶ The seventh nation is of Prestre Johns lande in Indre.



Then is þ land of Indre wherof  
Prestre John is. for his might  
is so great that it exceedeth al chri-  
stendom. This Prestre John hath  
vnder him, lxx. kings, the which do  
to him obeisance and homage, &  
when he rideth about his countrey  
he maketh to be borne afore him a  
Crosse of wood. And when he wil  
go to battaile he maketh two to be  
borne before him, one of gold, & the  
other of precious stones, & in that  
land is the body of saint Thomas  
the Apostle buried in a Tombe of  
stone, and one of his hands is out  
of the tombe, and that hand euerie

body may see that goeth thether.

¶ The eight nation is of Jacobites.



Following after the nation of Jacobites, the which beene named  
so James the disciple of Alexander the Patriarche. These Jaco-  
bites haue taken and occupied a great parte of Asia, in the par-  
ties Occidentall, and the land of Hambye that is in Egypt and  
the Land of Ethiopians vnto Indre, with moe then xx. Real-  
mes. The children of that Countrie beene circumsped and baptised with an  
hotte yron, for they haue printed the Charecter of the Crosse on theyr for-  
heades, and on other partes of the body, as on the armes and the brest, they  
shyue them onely to God and not to the prestes. In this prouince the Indi-  
ans, and Agarenorians say that Iesu Christ hath only but the nature diuine  
Some among them speaketh the langage of Caldee and Araby, and diuers  
other that speaketh other languages, after the diuersities of nations. They  
were condemned at the counsell of Calcedony.

¶ The ninth nation is of Nestorians.

**O**f Melcozianus that was of Constantinople, hath bene made this name Melcoziens. These Melcoziens putteth in Iesu Christ two persons, one diuine, and another humane, and they denie our Lady to be the mother of God, but they say well Iesu to be man, they speake the language of Caldee, and sacrifice the body of Iesu Christe with rayled bread. They inhabite in Tartarpe and in great Inde, they be in great number, their countrey containeth almost as much as Almaigne and Italy.

¶ The tenth nation of Mozoniens.

**R**obuste is the nation of Mozonyens, called of an heretyke of Mozone. They put in Iesu Christe (one vnderstandyng and one will) they inhabite in Libye in the prouince of fenice, and be a great number, they vse specially bowes & arrowes, and they haue belles. Their Byshoppes haue ringes Myters, & Crosse as the Lattynes: they vse the letter of Caldee in their diuine scriptures, & in their vulgare spech they vse the letter of Araby. They haue bene vnder the obedience and lordship of the most holy and sacred Church Romayne: they Patriarke was at the general counsell of saynt John de Latran, celebrate at Rome vnder Pope Innocent the thirde, but sythen then they be retourned. They were fyrst condemned at the counsel of Constantinople, and sithen bene retourned to the obedience of the Romayne Church, and yet returned againe to their false and euil opinion wherewith they perseuer.

¶ Here beginneth a fewe prouerbes. Capitulo. lvi.



**T**hese prouerbes be good to marke,  
The which foloweth in this booke:  
Be thou neuer so great a clarke,  
Disdaine not on them to looke.

The fyrst is, man be content,  
As God hath sent thee in degree:  
Eche man may not haue land and rent,  
It were not conuenient so to be.

If thou haue not worldly goodes at will,  
Therefore care nothinge, by the rede of me:  
Do well, and Gods Commandement fulfyll,  
For euery man may not a goldsmith be.



The Shepheardes Kalender.



He that hath not a penny in his purse,  
If he the right way of Gods lawe holde:  
He shall come to heauen as soone I wulle,  
As a king, that weareth on a govene of golde

Also there is of men, full many a scoze,  
And eche of them, dooth keepe well his wife:  
Which neuer had a noble in scoze,  
And yet they liue a full merry life.

And also another, forget it nat,  
Keepe your owne home as dooth a mouse:  
for I tell you, the deuill is a wily cat,  
He wil spye you in another mans house.

And in especiall God to please,  
Desyre thou neuer, none other mans thinge:  
Remember that many fingers is well at ease,  
That neuer ware on, no gay golde ringe.



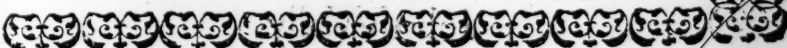
And this I tell you, for good and all,  
Remember it you that be wise:  
That man or woman hath a great fall,  
The which slide downe and do neuer rise,

And one also forget not behinde,  
That man or woman is likely good to be:  
That hantheth malice out of theis minde,  
And sleepeth euery night in charitie.

I reade you worke by good counsell,  
for that man is worthy to haue care:  
That hath twise fall into a well,  
And yet the thirde time can not beware.

Say that a fryer tolde you this,  
He is wise that dooth forsake synne:  
Then may we come to heauen blisse,  
God giue vs grace, that place to winne.

FINIS.



O Be Clarke famous and eloquent,  
Cunning is taught by reading and exercise,  
Of noble matters full excellent,  
And remembreth what Salomon saith the wise,  
That praiseth businesse, and idlenesse doth dispise:

And saith, he that many bookes doth reade and see,  
It is full likely wisdoms haue shall hee.

Remember Clarke dailey doth their diligence,  
Into our corrupt speech matters to translate,  
Yet betweene French and English is great difference,  
Their langing in reading is douse and delicate,  
In their mother tongue, they be so fortunate,  
They haue the Bible and the Apocalipse of diuinitie,  
With other noble bookes that now in English be,

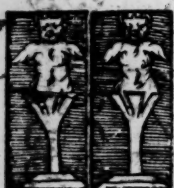
And remember readers, where euer ye go,  
That Honey is swete, but cunning is swetter,  
Caton the great Clarke, sometimes saied so,  
How golde is good, and learning much better,  
Yet many full good be, that neuer knewe letter,  
And yet vertuous, none can be of liuing,  
But first of Priestes and Clarke, they must haue learning.

where

The Shepardenes Kalender.

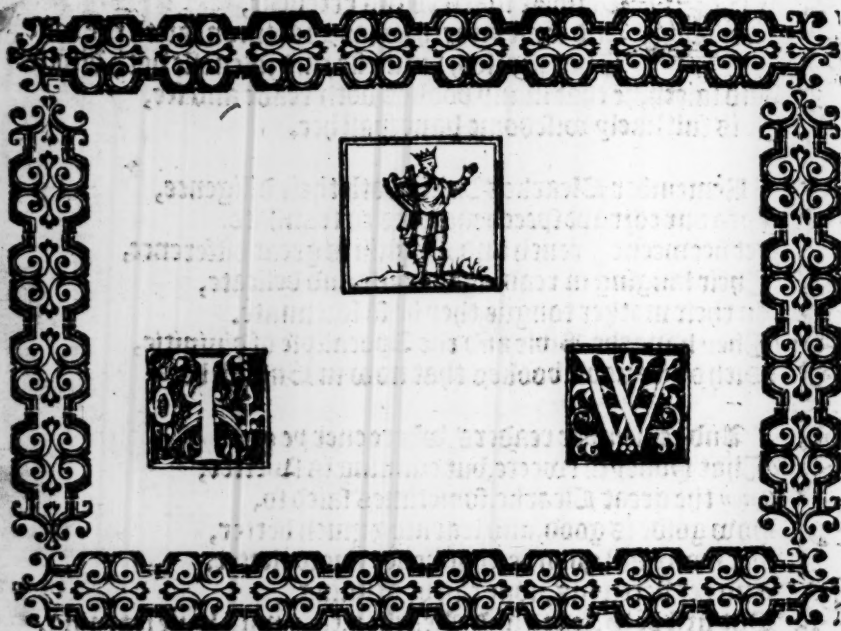


Wherefore with patience I you all desire,  
Beware of the rising of false heresie:  
Let every perfect faith set your hearts a fire,  
And the chaffe from the corne cleane out to trie,  
They that beleueeth amisse, be worthe to die.  
And he is the greatest foole in this world twis:  
That thinketh no mans wit so good as his.



Thus endeth the Shepardenes Kalender,  
Draue into English to Gods reuerence:  
And for profite and pleasure shall Clarke to chere,  
Plainly shewed to their intelligence,  
Our is done, now readers do your diligence.  
And remember that the Winter saith to you this,  
He that liueth well may not die amis.

Imprinted at London by  
Iohn VVally.



*This Edition was printed about 1550 —*





Heer beginneth the Prologue.



His booke (gentle reader) was first corruptly print in France, and after that at the cost and charges of Richard Diction, newly translated and reprinted, although not so faithfully as the originall copie required. Wherefore it is once againe overseene and perused, that the same may be at length correspondent to the authors minde, and very profitable for the reader, because this booke doth teach many things that we be bound to learne and know one payne of euermaking death. As the lawes of God sheweth how we may know to keepe his commaundements, & to knowe the remedies to withstand deadly sinne, there be many men and women thinketh him self wise, and knoweth and learneth many things, but that they be bound to learne and knowe, that they knowe not.

As first the x. commaundements of God, and the v. commaundementes of the Church, that euery creature that purpose to be saued, should learne and know and haue them as perfectly as their Vateroster, you people, howe wil you confesse you, and if ye breke any of the x. commaundements, and you know not them. Cruelly there is but fewe that knoweth them, therfore ye that do not knowe them do your diligence to learne them, for ye be bound to learne them, as wel as to learne your Vateroster. For how can you keepe our Lords commaundementes and ye knowe them not. And ye be bounde to breake not one of them on payne of damnation, for and if thou breake one, thou breakest all. Offende the lawe in one point, and offend in all. For and thou breke one, thou doest not Gods bidding, for he biddeth thee breke none. And all that ye do in this world here, but if it be of God, or in God, or for God all is in vaine, you should not occupy your selfe in vayne matters, but in reading of good bookes, for vanitie engendereth vayne thoughtes, and destroyeth deuotion in man. What neede it you to studie on a thing that is nought, studie on your sinne, and what grace by God in you is wrought. Also in this booke is many mo matters, looke in the Table heer following.

A.ii.

The



**T**he Table of the Kalender of Sheepeheards.

**T**his is the table of this present booke, of the Sheperdes kalender, drawn out of <sup>of</sup> Frenche into English, with many mo goodly edicions then be chaptered. put thereto.

**F**irst the Prologue of the auctour, that sayth how euery man may liue thre score and fowerteene yeres at the least, and they that dye before that terme, it is by euill gouernaunce, and by violence, or outrage of them selfe in their youth. Cap. primo.

The second Prologue of the great maister Sheperde, that proueth it true by good argument all that the first Sheepeheards sayth. Cap. ii.

Also a kalender with the figures, of euery Saint that is halowed in the yere, in the which in the figures, the houres, the moments and the newe mones. Cap. iii.

The table of the mouable feastes, with the compound manuel. Cap. iiii.

The table for to know and vnderstand euery day in what signe the mone is in. Chap. v.

Also in the figure of the eclipses of the Sunne and of the moone, the dayes houres and momentes. Chap. vi.

The trees and braunches of vertues, and of vices. Chap. vii.

The paynes of hell, and how that they be ordeined for euery deadly sinne which is shewed by figures. Cap. viii.

The garden and feeld of all vertues, that sheweth a man howe hee shoud know whether he be in the state of the grace of God or not. Cap. ix.

A notable declaration of the seauen principall petitions of the Vater noster, and also the Auenmaria, of the thre Salutations, which the first made the Angell Gabriell. The second made saint Elizabeth. And the third maketh our mother holy Church. Cap. x.

Also the Creed in English of the twelue articles of our faith. Cap. xi.

Also the tenne commaundementes in English, and the siue commaundementes of the Church Catholike. Cap. xii.

Also a figure of a man in a Shippe, that sheweth the vnstablenesse of this transitory worlde. Cap. xiii.

Also to teach a man to knowe the feeld of vertues. Cap. xiiii.

Also a Shepheards ballad that sheweth his frailtie. Cap. xv.

Also a ballad of a woman Shepheard, that profiteth greatly. Cap. xvi.

Also a ballad of death that biddeth a man beware betime, Cap. xvii.

Also the tenne commaundements of the deuill, and reward that they shall haue that keepe them. Cap. xviii.

Another ballad that Saint John sheweth in the Apocalips of the blacke hore that death tydeth vpon. Cap. xix.

A ballad.

A ballad how princes and states should gouerne them.

Cap.xx.

The trees and braunches of vertues, and vices, with the seauen vertues against the seauen deadly sinnes.

Chap.xxii.

Also a figure that sheweth howe the twelue signes raigne in mans body, and which be good, and which be bad.

Cap.xxii.

A picture of the Phisnomy of mans body, and sheweth in what parts the seauen plannets hath domination in man.

Cap.xxiii.

And after the numbze of the bones in mans body, foloweth a picture, that sheweth of all the vaines in the body, & how to be let blud in them.

Cap.xxiiii.

To know whether that a man be likely to be sicke or no, and to heale them that be sicke.

Cap.xxv.

And also here sheweth of the replecion of euill humours, and also for to cleanse them.

Cap.xxvi.

Also how men should gouerne them the iiii. quarters in the yere.

Ca.xxvii

Also how men should doe when Phisicke doth fayle them. for health of body and soule made in balad ryall.

Cap.xxviii.

Also to shew men what is good for the Brayne, the eyen, the throte, the brest the heart and stomake properly declared.

Cap.xxix.

Also the contrary to shewe what is euil for the braine, the eyen, the throte, the brest, the harte, and the stomacke folowing by and by.

Cap.xxx.

Also of the foure elements, and the similitude of the earth and howe euery planet is one aboue another: and which be masculine and feminine.

Ca.xxxi

A craftie figure of the world, with the twelue signes going about, and also of the mouings of the heauens with the planets.

Cap.xxxii.

Also the equinoctiall and the zodiake, which is in the ninth heauen, which conteineth the firmament and all vnder with a picture of a spyre.

Ca.xxxiii.

Of Sollicitian or Sommer, and Solstitiion of winter, with a figure of the zodiake.

Cap.xxxiiii.

Of the rising and descending of the figures in the horryzon.

Cap.xxxv.

And also of the deuision of the earth, and the Regions, with a picture of the mobile.

Cap.xxxvi.

Of the variation that is in many habitations and Regions of the earth.

Capitulo.

xxxvii.

Also the twelue starres fixed, that sheweth what shall happen vnto them that be bozne vnder them.

Cap.xxxviii.

Also a figure of the 12. howers, as much in earth as in heauen.

xxxix.

Also pictures of the vii. planets, to know what houre that they do raigne the day and night, that telleth which be bad and which be good, and sheweth how the children shalbe disposed that shalbe bozne vnder them.

Cap.xl.

Also pictures of the foure compierions to shewe and knowe the condicion of eche compierions, to knowe by a mans coloure what he is of any of all iiii. and how he is disposed of nature.

Cap.xli.

A.iii.

And



Also here foloweth the iudgementes of the mans face & body, as Aristotell wrote to king Alexander the condicions of man, and the properties in the visages of man, but by the grace of God, good condicions, grace, prayers, sayings and blessings these v. withstand vnkindly condicion. Cap. xlii.

Also a picture of the Domyawe, that sheweth a man to know every houre of the night what is a clocke, before midnight and after. Cap. xliii.

Also then foloweth pictures of the impressiōs of the aire, of the flying Dragon, and the leaping kiddes, the way to saint James, and the seauen starres of the burning pillar, and of the fyre speere, and the flaming bulbes or trees that other while sayleth, & the flying starre, and the blasing starres, and of five tailed stares, and of the bearded starre with the Epitaphe of a thunder stone, Capitulo. xliiii.

Also how the mone chaungeth twelue times in the yere, so likewise mans condicions chaungeth twelue times in the yere. Cap. xlv.

Of the commodities of the twelue monthes in the yere, with the twelue ages of man. Cap. xlv.

Of an assault against a Snayle. Cap. xlvii.

Also foloweth the Meditation of the Passion of our Lorde Jesu Christe, that Sheepeheards and simple people ought to haue in hearing of their deuine seruice. Cap. xlviii.

The saying of the dead man. Cap. xlix.

Also certayne oryzons and prayers, and first a deuission of the ology call on a question to knowe if prayers, oryzons, and suffrages done for the soules in purgatory, bynneritorious and auaylable for their health and deliuerance. Capitulo. l.

How every man and woman ought to cease of their sinnes at the sounding of a dreadable hozne. Cap. li.

To know the fortunes and destinies of a man bozne vnder the twelue signes, after Ptolomeus prince of Astronomy. Cap. lii.

Also foloweth the twelue Monethes with the pictures of the twelue Signes, that sheweth the fortune of men and women that be bozne vnder them so that they know in what moneth and day they were bozne. Cap. liii.

Also here telleth of the tenne Christian nations, that is to say, to shewe the certaine pointes that much hethen people doe beleue of our faith, but not in all, and therefore we beginne first with our faith. Cap. liiii.

Also foloweth a fewe prouerbes. Cap. lv.

The auctours balland. Cap. lvi.

Also a good drinke for the pestilence, which is not chaptered. Cap. lvii.

Thus endeth the Table of this present booke.

¶ Addicions.

The

The Sheepeheards Kalender.

**T**he arte, science, and practise of the great kalender of Sheepeheards, by example right fertile, and profitable vnto all maner of people, and easie to be vnderstand by mang witte, with diuers additions newly adiuusted thereto, as hereafter foloweth.

**A** great question asked betweene the Sheepeheards touching the starres, and an aunswere made to the same.



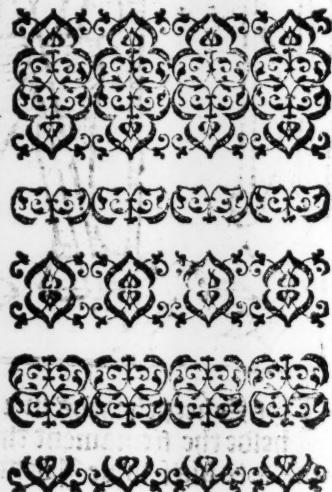
**T**he Sheepeheards in a morning afore the daye beeing in the fieldes, behelde the firmament that was filled full of Starres, one among the other sayde to his felowe **I** demaunde of thee how many starres bee on the twelue parties

parties of the zodiake, that is vnder one signe onely. The other Shepheard answered and sayde. Let be founde a peece of land in a playne countrey, as vpon the playne of Salisbury, and that the sayde peece of land be xli. myle long and xliiii. mile broade: after that let take great long nayles with great brode heades, as the nayles bin that be made for carre wheles, as many as shal suffice for the saide peece of lande: and let the sayde nayles be striken vnto the heades in the sayd peece of land, foure fingers brode one from the other, till that the peece of land be couered ouer from one side to the other, I say that there be as many starres conteyned vnder one signe onely, as there shoulde be nayles sticke in the fozesayde peece of lande, and there is as many vnder eche of the other, & to the equipolent by the other places of the firmament. The first Shepheard demaunded how wilt thou proue it. The second answered and sayd that no man is bounden ne holden to proue things vnpollice, and that it ought to suffice for Sheepeheards, and touching this matter to beleue simply, without to enquire ouer muche, of that their prediceours Sheepeheards haue sayd afore.



Thus endeth the Astrologie of Sheepeheards, with the knowledge that they haue of the Starres, planettes, and mouinges of the skies,

And here after foloweth the saying of the Sheepeheard to the plowman.



Howe plowmen should doe.



Perce go thou to plowe, and take with thee thy wife,  
 delue and drawe, sowe barly, whete and rye,  
 Of one make tenne, this is perfitte life,  
 As saith Aristotle, in his philosophy:  
 Thou nede not studie to knowe Astrology.  
 For if the wether be not to thy pleasure,  
 Thanke euer G O D, of his deuine ordi-  
 nance.

Thus endeth the Plowman.



The Authoure.

In the ende of this booke  
 who so list for to looke  
 therein shall he see  
 A ballad that sayth this.  
 He that many bookes rede  
 cunning shall he be  
 no sedome is sone caught  
 In many leues it is sought  
 And some doth it finde  
 But slouth that no booke bought  
 For reason takes no thought  
 his thyrte comes behinde  
 And many one doth say



That clarkes ne tell may  
 what shall befall  
 They that this doe repute  
 Be of the puilsh sorte  
 That little good can at all  
 They knowe that drinke doth stake the thurst  
 And when their eyes is full of dust  
 Yet may they sit and sheale peason  
 For and clarkes shew them boke of cunning  
 They bid them lay them by a sunning  
 Unto other season,



The Sheepeheards Kalender.

And if we speake of Astronomy,  
They will say it is a great lye:  
For they can no other reason,  
But all that knoweth good and better,  
As gentlemen that loueth sweete and sweeter:  
Wit dome with them is no geason.

**T**he prologue of the authour that put this booke in writing.



**H**ere before time there was a Sheepeheard keeping sheepe in the fieldes, which was no clarke, ne had no vnderstanding of the letterall sence nor of no manner of Scripture nor writing, but of his naturall witte and vnderstanding sayde: Howe bee it that liuing and dying be al at the pleasure of almightie GOD, yet man may liue by the course of nature lxxii. yeares or more: this was his reason. And he sayth as much tyme as a man hath to growe in beautie, length, breadth

bredth, and strength. So much tyme hath he to waxe olde, and feeble to his ende: But the terme to growe in beautie, height, and strength, is xxxvi. yeare and the terme to waxe old, feeble and weake, a turne to the earthward, which is in all together lxxii. yeere, that he ought to liue by course of nature. And they that dye before this tyme, often it is by violence and outrage done to their complexion and nature. But they that liue aboute this terme is by good regiment and ensignements, after the which a man hath gouerned himselfe. To his purpose of liuing and dying, the sayde Sheepeheard saith that the thing that we desire most in this world is to liue long, and the thing that we most feare is to dye soone, thus he traunayled his vnderstanding, and made great diligence to knowe and to doe things possible and requisite for to liue long, holy, and ioyously, which this present compost and kalender of Sheepeheards sheweth and teaching. Wherefore we will shewe you of the bodie celestiall, and of their nature and mouings, and this present booke is named the compost, for it comprehendeth fully al the compost, and moze for the daies, houres and moments, and the new moones, and the Eclips of the sunne and the moone, and the signes that the moone is in euery day, and this boke was made for them that be no clarkes to bring them to great vnderstanding.

He saide also that the desire to liue long was in his soule, the which alway lasteth, wherefore he would that his desire were accomplished after his death as afoze. He sayd, syth the soule dyeth not, and in her is the desire to liue long, it should be an infallible paine, not to liue after death as afoze, for he that liueth not after his corporall death shal not haue þ, that he hath desired, that is to witte, to liue long, and should abyde in eternall paine if his desire were not accomplished. So concluded the sayde Sheepeheards necessary things for him and other to knowe and doe that which appertayned to liue after death as afoze. And trueth it is, that he the which liueth but the life of this worlde onely though he liued an hundred yeere, he liued not properly long, but hee should liue long, that the end of this present life should beginne the life eternall, that is to saye, the lyfe euerlasting in heauen. So a man ought to perfourme his life in this world corporally, that they may liue spiritually without ende. For as he sayde one shal liue euerlasting without dying, and when hee hath the perdurall life and shal be persite. And also by this pointe and none otherwise shalbe accomplished the desire of long liuing in this worlde. The foresaid Sheepeheard also knowledged, that the lyfe of this world was gone past and gone: wherefore this Sheepeheard thought that thre score and twelue yeeres here in this vale of wretched misery is but a litle and a small terme of life, to the euerlasting, the which neuer shal haue ending. And therfore he saith, he that offreth himself, here to liue vertuously in this world. After this life he shal receaue the swete life that is sure and lasteth euer without ende. For though a man liued here a C. yeeres and moze, it is but a litle  
terms

The Sheepeheards Kalender.

terme to the life to come. Therfore saith this Sheepeheard. I wil liue soberly with these small temporail goodes that Iesu hath lent mee, and euer to exile the desire of worldly riches and worldly worship. For they that labour for it, and haue loue to their goodes, and vaine worships, Oft it departeth man fro the heauenly treasure. It shutteth mans hart that God may not enter, and bildeth man a place of no reste in the low land of darkenelle.

¶ Here after foloweth an other Prologue of the maister Sheepeheard, that sheweth and proueth the authours prologue true that is before rehearsed, and so the Sheepeheards dispute one with another, but this that foloweth the maister Sheepeheard sayth to the other of the deuision of this kalender. Capitulo.ii.



Here beginneth the maister Sheepeheard.



is to be vnderdande, that there be in the yere foure quarters that is called Ver, Hyems, Estas, and Autummus. These be the foure seasons in the yere as Pryme tyme is the spring of the yere, as Feueriere, Marche, and Aprill. These thre monthes.

The

The Sheepeheards Kalender.

**¶** Then commeth Sommer, as May, June and July: and those three monethes, euery herbe, grayne and tree is in his kinde, and in his most strenght and fairenelle euen at the highest.

**¶** Then commeth Autoune, as August, September, and October, that all these frutes waxeth ripe and be gathered and housed.

**¶** Then commeth Nouember, December, and Ianuere, and these thre monethes be in this winter. The time of litle profite. We Shephardes say that the age of a man is lxxii. yere, and that we liken but to one holy yere, for euer more wee take vi. yere for euery moneth, as Ianuere, or feuerere, and so forth, for as the yere chaungeth by the xii. moneths, into xii sundrie maners, so doth a man chaunge him selfe twelue times in his life, by twelue ages, and euery age lasteth vi. yere, if so be that he liue to lxxii. for three tymes sixe maketh eightene, and sixe tymes sixe maketh xxxvi. And then is man at the best and also at the highest, and twelue times sixe maketh, lxxii. and that is the age of a man.

**¶** Thus must ye reckon for euery moneth sixe yere, or els it may bee vnderstande: by the foure quarters and seasons of the yere. So is deuided man in to foure partes, as to youth, strenght, wisdom, and age. He to be xviii. yere yong, eightene yere strong, eightene yere in wisdom, and the fourth, eightene yere to go to the full of age threescore and twelue.

And now to shewe howe man chaungeth twelue times,  
euen as the twelue monethes do.

**T**ake the first vi. yere for Ianuere, the which is of no vertue nor strenght in that season nothing on the earth groweth. So man after he is borne, till he be vi. yere of age is without witte, strenght or cunning, and may do nothing that profiteth.

Then cometh feuerere, and then the dayes beginneth to waxe in length, and the sonne more hotter, then the fields beginneth to waxe greene: So the other vi. yeres till he come to twelue, the child beginneth to growe bigger and serue and lerne such as is taught him.

Then cometh March, in the which the labourer soweth the earth & planteth trees & edifieth houses, the child in these vi. yeres waxeth bigg to learne doctrine and science, and to be faire and honest, for then he is 18. yeres of age.

After that cometh April that the earth & the Trees is couered in greene and flowers, and in euery partie goodes encreaseth habundantly, then cometh the child to gather the sweete flowers of hardines, but then beware that the colde windes and stormes of byres beate not downe the flowers of good maners, that he should bring man to honour, for then he is 24. yeres olde.

Then commeth May, that is both faire and pleasaunt, for then byrdes singeth in wods and fforrestes night and day, the sonne shineth hot, and as then is man most ioyfull and pleasaunt, and of deliver strenght, and seeketh playes, sportes and lustie pastyme, for then he is full 30. yere.

Then



**T**hen commeth June, and then is the Sunne hvest in his meridionall, he may ascende no hyer in his stacion, his glemeringe golden beames ripeth the corne, and when man is xxvi. yere, he may ascend no more, for then hath nature giuen him beautie and strength at the full, and rypeth the seedes of perfitte vnderstanding.

**T**hen commeth July, that our frutes byn set a sunning, and our corne a haeoening, but then the sunne beginneth a little for to discende downeward, so man then goeth fro youth toward age, and beginneth for to acquaint hym with sadnes, for then he is xlii. yere.

After that then commeth August: then we gather in our corne, and also the frutes of the earth. And then doth man his diligence to gather for to finde him selfe with all, in the time that he may neither get nor win, and then after that vi. yeres is he. xliiii. yere olde.

**T**hen commeth Septembze: that wyne be made, and the frutes of trees be gathered. And then there with all he dooth freschly beginne to garnish his house, and make prouision of needfull things, for to liue in winter which draweth very neere, and then is man in his most ioyfull and couragious estate prosperous in wisdom, purposing to gather and keepe as much as shoulde be sufficient for him in his olde age, when he may gather no more, and these vi. yeres maketh him liiii. yeres.

And then commeth Octobze, that all is into the foresaide house gathered but corne, and also other maner frutes. And also the labourers soweth newe seeds in the earth, for the yere to come. And then he that soweth nought, shall nought gather. And then in these other vi. yeres a man shall take him self vnto God for to do penaunce and good woorkes, and then the benefites the yere after his death, hee may gather and haue spirituall profite, and then is man full in the terme of lx. yeres.

**T**hen commeth Nouembze: that the dayes be very short, and the sunne in maner giueth little heate, and the trees leseth their leaues. The fieldes that were greene looke hore and gray. Then all maner of herbes bee hid in the ground, and then appeareth no floures. And then winter is come that the man hath vnderstanding of age, and hath lost his kindly heate and strength: His teeth beginne to rotte and also to chatter: and then hath he no more hope of long lyfe, but desireth to come to the lyfe euerlasting, and these. vi. for his mouth maketh him. lxi. yeres.

**T**hen commeth Decembze: full of colde with frost and snowe, with great windes and stormy weather, that a man may not labour nor nought do: the sonne is then at the lowest y it may descende, then the trees & the earth is hid in snowe, then it is good to hold them nye the fyre, & to spend the goodes that thei gathered in sommer. For then beginneth mans heire to waxe white and gray, and his body croked & feeble, & then he leseth his perfitte vnderstanding, and that vi. yeaers maketh him full lxxii. yeaers, and if he liue any more it is by his

The Shepheardes Kalender.

by his good guidyng and dictyng in his yowth. How bee it, it is possible that a man maie liue till he bee an hundred yere of age. But there is but fewe that comeneth thereto.

Wherefore I Shepheard sayde moreouer, that of liuing or dying, the heavenly bodies may stirre a man bothe to good and euill, without doubt of as- suritie. But yet may man withstand it by Gods freegrace, & do what God wil him selfe euermore. Aboue the which inclination is the mightie will of God, that longeth the life of man by his goodnesse, or to take it short by his Justice.

Wherefore wee will shewe you of the bodies celestiall, and of their nature and moouinges, and this present booke is named the Composte, for it comprehendeth fully all the Composte and more for the dayes, houres and momentes, and the newe Moones, and the Eclipse of the Sunne and the Moone, and of the tygnes that the Moone is in euery daye, and this booke was made for them that bee no Clarkes, to bringe them to great vnder- standing.

And this Kalender is deuided into five partes.

The first of our signes of the Compost, and the Kalender.

The seconde is the Tree of vices with the paines of hell

The third is the way of health of man: the Tree of vertues.

The fourth is Physicke and gouernauce of health.

The fift is Astrologie and Physnomie, for to vnderstande many decreti- ges, and which they be. By likelihoode, the which by nature are inclined and can doo them, as ye shall read or ye come to the ende.

For to haue the Shepheardes vnderstanding of these Kalender, ye should vnderstand, that the yere is the measure of the tyme that the Sunne pas- seth the twelue signes, and retourning to his fyrste poynte, and is deuided in the twelue Monethes.

As January, february, Marche, and so forth to December.

So the Sunne in these xii. monthes passeth by xii. signes one tyme.

The daies of his entring into the signes in the Kalender, and the dayes, also when he parteth the yere, as the xii. monethes into lii. weekes, CCC. lvi. dayes, and when bisext is, it is three score and vi. one daye, and cxiij. houres, euery houre lx. Minutes. After these deuysions, ye must vnderstand for euery yere three thinges.

The first speaketh of the golden number.

The seconde letter of the Dominicall.

And the thirde is the letter tabuler, in the which lieth all the cheefe know- ledge of this Kalender. For the whiche letter and number to vnderstande all that they would, whether it be past or to come, ye shall put three fygures after the Kalender, of the whiche: the fyrste shall shewe the valure and de- claration of the two other, and it is to bee vnderstand that in foure yeres, there

## The Shepheardes Kalender.

there is one Bisexte, the whiche hath one daie more then other, and also hath two letters Dominicall, signed in one of the foresayde figures, and chaungeth the latter day of Saint Matthe, the which is bigill, and is put with the day vpon one letter by him selfe.

Also the letters ferialles of this kalender, is to bee vnderstande as they of the other kalenders, before the which are the numbers, and the other three after the letters ferialles. fpyste, for because the letters descendeth lowe, is the golden number, aboute the daie of the newe Moone. And the which to bee the houre and momentes of the saide moneth, which when they are in seruice before noone of the daie aboute there. And when they are blacke seruice for after noone of the same day, in the places of the number betokeneth that number where it is.

The naturall daie is to bee vnderstande from Midnyght to Midnyght xxiij. houres, and shall serue the sayd numbers for the letters ferialles xix. yere complete, from the yere that this kalender was made M. CCCC. xxiij. vnto the yere M. CCCCC. and xvi. In the which yere shall beginne all to serue this golden number, and the other numbers after the letters ferialles, all in the maner as they be before the other xix. yeres.

And all the remnaunt of the Compost, and of the kalender is perpetuall. For the golden number, so shall they bee xxxviij. yere of the which yeres, M. CCCC. xxiij. is the first.

The feastes of the kalender are in their dayes, of the whiche the solemne are in redde, and stozed in the vnitte, nighe the which vnitte in the ende of the bodie aboute euery daie, is one letter of the A. b. c. for to vnderstande in what signe is the Moone that day.

And yet the sayd letters and the rubricke, for the whiche shalbe one figure before the kalender, whiche shall bee shewed howe they should vnderstande it. This yere of this present kalender, whiche beganne to haue course the firste daie of January M. CCCC. xxiij. In the which raigneth for the golden number xvi. The letter Dominicall A. The letter tabuler f. B. In the fpyste lines and their figures, neerest the golden number. xvi. the yere of this kalender.

To knowe the letter Dominicall by the verse vnderneath.

Filius esto dei cælum bonus accipe gratis.

Or by these other verses here following.

Fructus alit Canos el gelica bellico danos.

El genitir bona dat Finis amara cadat.

Dat floris anni caler eius gaudia busti,

Cambit edens griffo boabel dicens fiat agur.

For to set the Monthe.

A, dam, de, ge, bat, er, go, ci, phos, a, dri, pohs.

## The Sheeheardes Kalender.

For the golden number, and the new Moone.

Ter, nus, bn, din, nod, octo, sex, quinque, tred, ambo, be, cem, doc, Septem  
quin, quar, tus, doc, io, ta, no, vem, bi, quat.

### An ingenious practise or Compost of Shephardes.

Reuoly and subtilly Shephardes haue found a shorte practyse, for to knowe the golden number, the letter dominicall, and Tabuler letters as ensueth, the which for subtiltie is diffi cile to be vnderstanded, if first it be not shewed by such as vnderstand it well, but as to this it behooueth not to tary and trauaile for cause of the fygures that ensigneth and sheweth how to fynd & knowe the sayd practyse.

Finis canos agur eius bona fructus  
Dicens anniet bellica grisso dant amara  
Et cambet gaudet dar aler fiet color  
Genetrix danos boabel flores cadat gelica  
Edens busti.

#### Foure secrettes of the Compost of Shephardes.

Mobilis alta dies c, currentens aureus octo  
Sexdeno cum d, non erit inferior  
B, veneris sacra, sed quinq; tredambo maria,  
Nec erit in toto dicens similis simul octo.

The manners to know the feastfull dayes on the hand and  
on what dayes they beane.



Who so will know on his hande when the holy dayes falleth, take hede of the same letters. A. b. c. d. e. f. g. The dayes of the weeke byn, vii. One for sonday, and for the other dayes. vi. Put them in the ioyntes of the lefte hande on. iiii. fingers, and with the ryght hande they ought to be marked for the more certainty. A. b. c. on the backe of the hande, and g. aboue d. e. f. within the hande. Then yee ought to knowe in what place euery moneth should be. A lyttle after dam of g. b. c. g. c. bin on the month on the little synger. f. a. on the leche synger. February and March on the leche synger together. Aprill on g. May on b. June on the middle finger, aboue e. July. vpon g, and August vpon c. September vpon f. October on a. of the fourth synger. Then Nouember aboue d, and December aboue f. of the lyttle synger. And thus the twelue mouthes be set on the syngers.

After byan, pen, cru, luey, the Imbze dayes beane set truly.

B. i.

In



## The Sheepcardes Kalender.

there is one Wiserte, the whiche hath one daie more then other, and also hath two letters Dominicales, signed in one of the foresayde figures, and chaungeth the latter day of Saint Matthe, the which is bigill, and is put with the day vpon one letter by him selfe.

Also the letters ferialles of this Kalender, is to bee vnderstande as they of the other Kalenders, before the which are the numbers, and the other three after the letters ferialles. ffirste, for because the letters descendeth lowe, is the golden number, about the daie of the newe Moone. And the which to bee the houre and momentes of the saide moneth, which when they are in seruire before noone of the daie about there. And when they are blacke seruire for after noone of the same day, in the places of the number betokeneth that number where it is.

The naturall daie is to bee vnderstande from Midnight to Midnyght xliiij. houres, and shall serue the sayd numbers for the letters ferialles xix. yere complete, from the yere that this Kalender was made M. CCCC. xlvii. vnto the yere. M. CCCCC. and xvi. In the which yere shall beginne all to serue this golden number, and the other numbers after the letters ferialles, all in the maner as they be before the other xix. yeres.

And all the remnaunt of the Compost, and of the Kalender is perpetuall. For the golden number, so shall they bee xxxviii. yere of the which yeres, M. CCCC. xlvii. is the first.

The feastes of the Kalender are in their dayes, of the whiche the solempne are in redde, and stoned in the vnitie, nighe the which vnitie in the ende of the bodies about euery daie, is one letter of the A. b. c. for to vnderstande in what signe is the Moone that day.

And yet the sayd letters and the rubricke, for the whiche shalbe one figure before the Kalender, whiche shall bee shewed howe they should vnderstande it. This yere of this present Kalender, whiche beganne to haue course the firste daie of January M. CCCC. xlvii. In the which raigneth for the golden number xvi. The letter Dominicall A. The letter tabuler f. B. In the ffirste lines and their figures, neere the golden number. xvi. the yere of this Kalender.

To knowe the letter Dominicall by the verse vnderneath.

Filius esto dei cælum bonus accipe gratis.

Or by these other verses here following.

Fructus alit Canos el gelica bellico danos.

El genitir bona dat Finis amara cadat.

Dat floris anni caler eius gaudia busti,

Cambit edens griffo boabel dicens fiat agur.

For to set the Monthe.

A, dam, de, ge, bat, er, go, ci, phos, a, dri, pohs.

## The Shepheardes Kalender.

For the golden number, and the new Moone.

**T**er, nus, bn, din, nod, octo, sex, quinque, tred, ambo, be, cem, doc, Septem  
quin, quar, tus, doc, io, ta, no, vem, bi, quat.

An ingenious practise or Compost of Shephardes.

**R**evely and subtilly Shephardes haue found a shorte practyse, for to knowe the golden number, the letter dominicall, and  $\text{p}$  Tabuler letters as ensueth, the which for subtiltie is diffi cile to be vnderstanded, if first it be not shewed by such as vnderstand it well, but as to this it behooueth not to tary and tra- uaille for cause of the fygures that ensigneth and sheweth how to fynd & know the sayd practyse.

Finis canos agur eius bona fructus  
Dicens auniet bellica grisso dant amara  
Et cambet gaudet dat aler fiet color  
Genetrix danos boabel flores cadat gelica  
Edens busti.

Foure secrettes of the Compost of Shephardes.

Mobilis alta dies c, currentens aureus octo  
Sexdeno cum d, non erit inferior  
B, veneris facta, sed quinq; tredambo maria,  
Nec erit in toto dicens similis simul octo,

The manners to know the feastfull dayes on the hand and  
on what dayes they beane.

**W**ho so will know on his hande when the holy dayes falleth, take hede of the same letters. **A. b. c. d. e. f. g.** The dayes of the weeke byn, vii. One for sonday, and for the other dayes. vi. Put them in the ioyntes of the lefte hande on. iiii. fingers, and with the ryght hande they ought to be marked for the more certainty. **A. b. c.** on the backe of the hande, and **g.** aboue **d. e. f.** within the hande. Then yee ought to knowe in what place euery moneth should be. A lyttle after dam of **g. b. c.** **g. c. b.** in on the month on the little synger. **f. a.** on the leche synger. February and March on the leche synger together. April on **g.** May on **b.** June on the middle finger, aboue **e.** July, vpon **g.** and August vpon **c.** September vpon **f.** October on **a.** of the fourth synger. Then Nouember aboue **d.** and December aboue **f.** of the lyttle synger. And thus the twelue mouthes be set on the syngers.

After byan, pen, cru, lacy, the Imbre dayes beane set truly.

B. t.

In

The Shepheardes Kalender.

In eche of these two lines here vnder, be as many sillables as there be leaſt fall dayes in the yere, and euery day ought to be ſet on the ioyn tes of the ſelte hande, as is ſhewed here in this preſent booke,

January.

Cir, o, ſa, nus, e, pi, lu, ſe, la, nus, et, ken, ſe, mau, mar, an.  
Piſ, ca, f ab, ag, vin, cen, ti, pau, lum, iul, ag, que, ba, tilde.

February.

Bre, pur, blas, et, a, ue, ſe, bzu, o, ſco, la, ſti, ca, va, lent.  
Iul, con, iun, ge, tur, cum, pe, tro, math, ſo, ci, e, tur.

March.

Ho, ſed, marci, us, bal, to duth, nes, con, gre, go, ri, nu, bo.  
Dat, ed, ward, cuth, be, ne, ca, pe, ma, ri, a, m, ge, ni, tri, cem.

April.

El, gip, ric, et am, bro, ſi, i, dat, ap, ſil, le, on, eu, ſe, ti, bur, ci.  
Poſt, al, phe, ſe, ſta, ge, oz, mar, ci, que, bi, ta, lis.

May.

Phi, li, cruc, may, i, on, la, tin, nic, goz, de, ne, re, i, que.  
Poſt, e, a, don, le, qui, tur, pehſal, phe, ſi ſt, ta, gr, ad, en, pe, que.

June.

Jic, mar, iu, bo, ni, ſa, med, co, lum, bar, ba, ci, ba, ui, ti.  
Bo, mar, marg, ed, ward, ſi, mil, la, ba, el, io, le, on, pe, pau.

July.

Ser, ni, iul, Car, ti, ni, tho, me, que, ſra, be, dic, ti, ſuth, vn, ken.  
Ar, null, marg, prax, mag, ap, criſ, ſa, an, doz, ſam, lun, ch, gre.

August.

De, ſteph, au, guſt tranſ, do ci, ro, lau, ti, ber, ri, ip, on.  
Sump, ta, ſit, amag, ni, ber, tho, lo, ruſſ, ag, io, oon, ſel, on, cut.

September.

E, giſ, ſep, cup, bert, ha, bet, nat, goztgon, pro, thi, que, crut.  
Lam, bar, ti, qz, math, ma, mar, te, cle, ſer, cyp, da, con, mich, ſre.

October.

Rem, leo, ſcan, ci, ſi, mar, tunc, dig, et, a, ni, a, ed.  
Poſt, lu, cas, iu, in, de, to, ma, criſ, ptiſſi, no, niſ, quin.

November.

Om, niſ, tunc, ſanc, ti, le, o, mar, ti, bzi, ci, a, ni, a, ed.  
pre, te, cle, gri, ka, li, ni, a, que, ſat, an.

December.

E, le, gi, bar, ba, ni, co, con, cep, et, lu, ce, i, al, ma.  
D, la, pi, en, que, tho, mas, pro, pe, nat, ſteph, ſo, tho, me, ſil.

The Sheeheardes Kalendef.

How euery Moneth praiseth it selfe of  
some good propertie.

January.



Make me to be called Ianuere  
In my time is great stormes of coldenes  
For vnto me no Moneth of the yere  
May compare if I aduaunce me doubtlesse  
For in my time was, as clarks do expresse

Circumcised the Lorde omnipotent  
And adored by kinges of the Orient.

February.

I am february the most hardy  
In my season the pure mother virginall  
Offered her sonne in the temple truly  
Making to God a present speciall  
Of Iesu Christ the kinge of kynges all  
Betwene the armes of the bishop Simon  
To whome pray we to haue his remission.

March.

March am I called in noblenesse flourishinge  
Which among monthes, am of great noblesse  
For in my time all the fruites do budde and sprynge  
To the seruice of man in great largesse  
And lent is in me, the time of holynesse  
That euery man ought to haue repentaunce  
Of his sinnes done, by longe continuance.



April.

Amonge all monthes, I am lusty April.  
Freshe and holsome, vnto eache creature  
And in my time the dulcet droppe distill  
Called christiall as poetes put in scripture  
Causing all stones the longer to endure  
In my time was the resurrection  
Of God and man by diuine election.

Maye.

Of all monthes in the yere I am kinge  
Flourishing in beauty excellently  
For in my time, in vertue is all thinge  
Feldes and meades sprede most beautifullly  
And bydes singe with swete hermony  
Reioysing louers with hot loue all endewd  
With fragarant flowers, all about renewed.

B.ii.

June





The Sheeheardes Kalender.



June.

Who of my season taketh right good hærde  
Dught not at all, my name to adnull  
For in my time, for all the commons wæde  
From shepe is shorne, all the fælle and wull  
And had in marchaundysse, by great shippes full  
Ouer the sea wherefore we ought to pray  
Unto our Lorde, and thanke him night and day.

July.

If that my time were prayesd all a right  
Amonge all monthes I am one of the chæfe  
For I enripe thorow my great force and might  
I ruites of the earth, to man and beastes relese  
Fedyng hoxles, kyne, muttons, and strong bæfe  
With other properties that I could tell  
But I must passe I may no longer dwell.

August.

I am named the hote moneth of August  
For redolent heate of Vhebus brightnes  
In my time eche man ought for to haue lust  
To labour in haruest, with great busynes  
To repe and sheffe, escheving ydlenes  
And ryse early with persite dyligence  
Thanking our Lorde of his greate prouidence.

September.

Who can my name perfectly remember  
With the commodities of my season  
Dught of right to call me September  
Plentious of goodes by all maner reason  
As wheate, rye, otes, beanes, fytches, and prason  
Of which fruite every man ought to haue in stoze  
To liue directly, and thanke our Lorde therefore.

October.

Amonge the other October I hyght  
Frænde vnto vinteners naturally  
And in my time Bacchus is ready dight  
All maner wyne to presse and clarify  
Of which is sacred as we see daily  
The blessed body of Christ in signe of fælle and blode  
Which in our hope, refection and fode.

Fourm.

The Sheepheardes Kalender.



I Nouember will not abyde behynde  
To shewe my kindly worthynesse and bre  
foz in my time the blastes of the wynde  
Abateth leaues and shedeth their verdure  
Wherefoze every prudent creature  
Dought foz to lyue right as they would dye  
foz all thynges in me taketh ende naturally.

December every man doth me call  
In whose time the mother inuolate  
Delivered was in an olde Oxe stall  
Of Iesu Christ Gods owne sonne incarnate  
Wherefoze I thinke me the most fortunate  
Of all the other, to whome praye we then  
That we may come vnto his blisse. Amen.

The beginnynges and endes of the foure  
seasons of the yere



The firste Primetime that thus doth begin  
From myd february vnto myd May  
And from myd May, Sommer is entred in  
To myd August, and then is haruest day  
And from that time, Wynter entrech alway  
On saynt Clementes day, who so taketh hærde  
And myd february it faileth in dæde.

Thus endeth the prayse of the twelue monthes with  
the beginnynges and endes of the foure quarters. And  
after foloweth the fygure foz to knowe in  
what sygne the Moone is  
every day.

B.iii.

This



# The Sheeheardes Kalender.

This figure is for to knowe in what signe the Moone is every day,  
and declaration is of the letters of the signe of the ka-  
lender hereafter followinge.

	i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix	xx	xxi	xxii	xxiii	xxiiii	xxv	xxvi	xxvii	xxviii	xxix	xxx
Aries.	y	n	c	b	l	9	f	h	z	p	e	u	m	a	s	i	æ	q	f											
Aries.	z	o	d	u	m	a	s	i	æ	q	f	x	n	b	t	k	9	r	g											
Aries.	æ	p	e	x	n	b	t	k	9	r	g	y	o	c	b	l	a	f	h											
Taurus.	9	q	f	y	o	c	b	l	a	f	h	z	p	d	u	m	b	s	i											
Taurus.	a	r	g	z	p	d	u	m	b	s	i	æ	q	e	x	n	c	t	k											
Gemini.	b	f	h	æ	q	e	x	n	c	t	k	9	r	f	y	o	d	b	l											
Gemini.	e	s	i	9	r	f	y	o	d	b	l	a	f	g	z	p	e	u	m											
Cancer.	d	t	k	a	f	g	z	p	e	u	m	b	s	h	æ	q	f	x	n											
Cancer.	e	b	l	b	s	h	æ	q	f	x	n	c	t	i	9	r	g	y	o											
Leo.	f	u	m	c	t	i	9	r	g	y	o	d	b	k	a	f	h	z	p											
Leo.	g	x	n	d	b	k	a	f	h	z	p	e	u	l	b	s	i	æ	q											
Leo.	h	y	o	e	u	l	b	s	i	æ	q	f	x	m	e	t	k	9	r											
Virgo.	i	z	p	f	x	m	c	t	k	9	r	g	y	n	d	b	l	a	f											
Virgo.	k	æ	q	g	y	n	d	b	l	a	f	h	z	o	e	u	m	b	s											
Libra.	l	9	r	h	z	o	e	u	m	b	s	i	æ	p	f	x	n	c	t											
Libra.	m	a	f	i	æ	p	f	x	n	c	t	k	9	q	g	y	o	d	b											
Scorpio.	n	b	s	k	9	q	g	y	o	d	b	l	a	r	h	z	p	e	u											
Scorpio.	o	c	t	l	a	r	h	z	p	e	u	m	b	f	i	æ	q	f	x											
Sagittarius	p	d	b	m	b	d	i	æ	q	f	x	n	c	s	k	9	r	g	y											
Sagittarius	q	e	u	n	c	e	k	9	r	g	y	o	d	t	l	a	f	h	z											
Sagittarius	t	f	x	o	d	f	l	a	f	h	z	p	e	b	m	b	s	i	æ											
Capricornus	f	g	y	p	e	g	m	b	s	i	æ	q	f	u	n	c	t	k	9											
Capricornus	s	h	z	q	f	h	n	c	t	k	9	r	g	x	o	d	b	l	a											
Aquarius.	t	i	æ	r	g	i	o	d	b	l	a	f	h	y	p	e	u	m	b											
Aquarius.	b	k	9	f	h	k	p	e	u	m	b	s	i	z	q	f	x	n	c											
Pisces.	u	l	a	s	i	l	q	f	x	n	c	t	k	æ	r	g	y	o	d											
Pisces.	x	m	b	t	k	m	r	g	y	o	d	b	l	9	f	h	z	p	e											
Pisces.	y	n	c	b	l	n	f	h	z	p	e	u	m	a	s	i	æ	q	f											

By this fygure here aboue, a man may knowe in what signe the Moone is every day, and the declaration is of the letters that beene in the kalender at the endes of the lynes, and bee named the letters of the sygnes, wherefore marke well first the letter of the kalender on the day that we would haue then loke out the sayde letter in the figure heere aboue in the lyne discendinge vnder the golden number that runneth.

Then

## The Shepheardes Kalender.

Then looke at the head of the lynes, where as is wrytten the names of the sygnes, and it that behideth directly ouertohart the figure to the sayd letters is it that the Moone is in that day. And lyke as one golden numbze for a yere, so the sayd lyne vnder the golden numbze serueth alone for the same yere as in the yere of his kalender we haue .xvi. for the golden number, the lyne vnder .xvi. serueth all the sayd yere, and when we haue .xvii. the lyne vnder .xvii. shall serue to the yere that .xvii. is for the golden number, and so forth of the other.



**V**t cœlum signis præfurgens est duodenis  
Sic hominis corpus Assimulatur eis  
Nam caput et facies, Aries sibi gaudet habere  
Gutturis et colli ius tibi. Taure detur  
Barchia cum manibus. Geminis sunt apta decentur.

Naturam Cancri pectoris aula gerit  
At Leo vult stomachum renis sibi vendicat idem  
Sed intestinis Virgo preesse perit  
Ambas Libra nates, ambas sibi vendicat hancas  
Scorpio vultanum vultq; pudanda sibi  
Inde Sagittarius is coxis vult dominari  
Amborum genuum vim Capricornus habet  
Regnat in Aquario curium vis apta decentur  
Piscibus et demum congrua planta pedum.

Saturnus niger. Iupiter viridis. Mars rebeus est. Sol corceus. Venus albus, Mercurius et Luna variati sunt dum quisquis regnat nascitur, puer sic coloratus.

## The declaration of the Latine here aboue.

**T**hat is to saye, that the xii. signes hath domination ouer the body of man deuided by the partes, as the signes deuide the firmament, and euery signe beholdeth and gouerneth the partes of the body, so as it is sayd aboue, and afterwarde shall be shewed by sygures, and is declared moze plainly and faithfully. Such lyke of planets is sayd of their coloures, but of their natures and properties of the partes of the bodyes the which gouerneth and beholdeth, moze at full shall ye heare at lengeth.

Also of the xii. monthes natures. March, Aprill, and May, are very whote and moyst, that signifyeth blud and ayre. June, July, and August, is sommer and signifyeth hot and dry, choler, manhode, and feare. September, October, and Nouember, is haruest and betokeneth colde and drye, and age, melancoly and earth. December January, and february, is winter, and betokeneth colde and moyst childhode, acume, and water.



The Sheepherdes Kalender.



**A**lled I am Janiuere the colde  
 In Christmas season good fyre I loue  
 Ponge Iesu that sometime Judas solde  
 In me was circumcised for mans behoue  
 Three kinges sought the sonne of God aboute  
 They kneeled downe and dyd homage with looue  
 To God their Lorde that is mans owne brother.

¶ Hereafter foloweth a kalender with the fygures of euery  
 saint that is halowed in the yere in the which is the  
 figures, the houres, the momentes, and the new  
 Moones. Capitulo. iiii.

January

# The Shepheardes Kalender.



January hath xxxi. dayes, the moneth

In iano claris, calidisq; cibis potiaris,  
Atq; decens potus, post fercula sit tibi notus,  
Ledit enim medo, tunc potatus vrbene credo  
Blanca tucius entres, & venâ scindere cures.

bui	iiii	ix	b	viii	iii	xbii
xbi	b	vii	c			
			d	xbi	iiii	xi
v	o	ii	e	v	vii	lbii
			f			
ix	iiii	xii	g	xiii	bi	xi
ii	i	xxviii	a	ii	ix	xbii
x	ix	iiii	c	x	viii	xlii
xbiii	bi	xiii	d	xbiii	iiii	xbi
			e			
bii	viii	vi	f	vii	o	xxxb
			g			
xb	b	xxiiii	a	xb	i	viii
			b	iii	viii	ii
iiii	x	xxix	c			
xii	xi	xli	d	xii	o	xbi
i	ix	xlii	e			
ix	b	xi	f	i	x	xbii
			g	ix	b	li
xbii	o	xxviii	a	xbii	ii	lvii
			b	i	iiii	xlii
bi	vi	xxxb	c			
			d			
xiii	ii	xbii	e	xiii	i	xxix
			f	iii	vi	xlb
iii	ii	xxi	g			
xi	ii	xx	a	xi	vii	xxxb
xix	vi	xxxb	b	xix	vi	xxviii
			c			

Circumissio domini  
Octaua sancti Stephani  
Octaua sancti Iohannis  
Octaua sanctorum Inno. d  
Octa. sancti Thomemar. e  
Epiphania domini. f  
Felices et Ianua  
Sancti Luciani  
Sancti Iudii  
Pauli primithere mite  
Ani epif. Sol in aqua.  
Archadii martiris  
Sancti Hilarii  
Felices presbyteris  
Sancti Mauri abbatis  
Sancti Marcelli epif.  
Sulpitii episcopi  
Sancte Pisce virginis  
Mulsanti episcopi  
Fabiani et Sebastiani  
Sancte Agnetis  
Vincentii martiris  
Sancti Emerenciani  
Sancti Timothei  
Conuersio sancti Pauli  
Polycarpet episcopi  
Iuliani episcopi  
Agnetis secundo  
Valerii epif. et mar.  
Batilde virginis  
Saturnini & Victoris



# The Shepheardes Kalender.



February hath xxviii. daies, the Moone xxix.

Nascitur occula, febris Februario multa  
Potius et escis, si caute viuere velis  
Tunc caue frigore de pollice fune cruorem  
fuge mellis sauu pectoris qui morbos curabit

vi	h	xi	d	xi	
xi	o	vi	e	vi	xi
			f		
h	vi	xi	g	vi	xi
			a		
xi	iii	lxiii	b		
ii	o	lxiii	c	ii	lx
v	vi	lx	d		lxiii
			e		
xxviii	ix	ii	f	xxviii	iii
			g	vi	ii
vi	i	xxv	h	ix	xxv
			c		
xxv	xi	ix	d	iii	ii
iii	xxv	lx	e		xxv
lx	o	xxviii	f	xi	o
	vi	lx	g	i	xxviii
			a	ix	xxv
ix	iii	lx	b	xxviii	iii
			c		
xxv	vi	xxv	d	vi	xxv
vi	i	x	e		xxv
			f	iii	ii
xxv	ix	ii	g		ii
iii	i	xxv	a	iii	xxv
ix	o	ix	b	vi	iii
			c		

Brigidi et Ignatii  
Purificatio beate Marie f  
Sancti Blasii episcopi  
Sancti Gelberti epis.  
Sancti Agathe vir.  
Medasti et Amandi  
Sancti Anguli vir.  
Pauli episcopo  
Sancte Appollonte vir.  
Sol in Pic.  
Eufraße virginis  
Sancti Eulalie  
Sancti Neulfranni  
Sancti Valentini epis.  
Faustini et Joniti  
Juliane virginis  
Poli cronii epis. et mar.  
Simeonis epis. et mar.  
Sabini et Jelian mar.  
Mildrede virginis  
Sanctorum. lxix.  
Cathedra sancti Petri  
Palicarpus, locus bilerti  
Mathei Apostoli  
Inuentio sancti Pauli  
Sancti Nestori mar.  
Sancti Augustini  
Oswaldi episcopi & con. e



It is to be noted that the goldē numbers sheweth the dayes, houres, & minutes of the new Moones. The red numbres for the foore noone, & the black for the after noone on the same daies y the numbers dem onstreth



# The Sheepearde's Kalender.



Martius hath xxxi. daies & the Moue xxx.

Martius humores, gignit, variosq; dolores  
Sume cibum pure, cocturas si placet vre  
Balnea sunt fana, sed que superflua vana  
Vena nec adenda : nec potio sit tribuenda.



bii	biii	xxxbii	d	xix	iii	iii
			e	biii	o	i
			f	xb	i	xlvi
xbi	bi	r	g	v	bii	xxix
v	x	lbiii	h			
xlvi		xx	c	xlvi	o	xix
ii	ix	xix	d	ii	ii	lvi
			e			
x	liii	xlvi	f	x	v	xx
xlvi	o	xli	g	xlvi	ii	xlvi
			h			
bii	bi	xlvi	b	biii	b	i
			c			
xb	li	xii	d	xb	i	xxxi
liii	i	xlii	e	liii	xxxi	xxxi
xii	ix	xxv	f	xii	x	xxxi
			g			
i	v	liii	h	i	v	xxv
ix	b	bii	b	ix	o	liii
			c			
xbii	xi	xlvi	d	xbii	biii	iii
			e			
bi	bi	liii	f	bi	i	lvi
			g			
xlvi	lii	bi	h	xlvi	ix	xlvi
lii		xxv	c			
xix	bii	xlvi	d	xi	b	xxv
			e			
bii	o	xb	f	bii	o	xi

Sancti David epis.  
Sancti Cedde episcopi  
Martini et Asteri  
Sancti Adziani mar.  
Jocce, Eusebii, Perpetue  
Victoris et Victorini  
Perpetue et Felice  
Depositio sancti felici  
Quadragesima mar.  
Sancte Agapite vir.  
Sol in Aric Equinoc.  
Sancti Gregorii epis.  
Theodore marti.  
Sancti Longini mar.  
Bonifacii epis.  
Patricii episcopi  
Edwardi regis  
Joseph sponsus Marie  
Sancti Cuthberti  
Benedicti abbatis  
Alfredus episcopi  
Theodori presbiteri  
Agapiti martiris  
Castoris martiris  
Dorothee virginis  
Quintus martiris.  
Sancti Quirini mar.  
Adelmi episcopi





# The Sheepheardes Kalender.



April hath her virens, and the month is full

Hic probat in vere, vires Aprilis habere  
Cuncta nascuntur, pori tunc aperiuntur  
In quo scalpescit, corpus sanguis quoq; crescit  
Ergo saluatur, venter cruorq; minuat.

p	ii	g	xlvi	bi	xlvi	Sancti Gildardi	i
		b				Marie Egyptiace	k
o	xx	c		f	xlvi	Richardi episcopi	l
c	li	d		c	xlvi	Ambrosii episcopi	m
		e				Sancti Martini	n
p	lvi	f		bi	xlvi	Sixte episcopi	o
ii	lix	g		f	xlvi	Sancti Martini	p
						Egepippe et socioꝝ eius	q
iii	xlvi	b		bi	xlvi	Perpetue episcopi	r
		c		bi	xlvi	Passio septem virginum	s
xl	ii	d		bi	xlvi	Sancti Guthlac.	t
li	ii	e				Iulii episcopi	u
xi	xxviii	f				Sancti Zenonis episcopi	v
		g		bi	xlvi	Oswaldi archi episcopi	x
vi	xxii			bi	xlvi	Sancti Ildosi	y
iiii	xxvi	b		f	xlvi	Aniceti episcopi	z
		c		f	xxx	Glutheri et Anthie	a
vi	xx	d		bi	xxix	Alphegi episcopi	b
iii	liii	e		bi	xxix	Victoris episcopi et mar.	c
		f		bi	bi	Simeonis epis. et mar.	d
		g		bi	bi	Sancti Sotheris vir.	e
		b		ix	xxvii	Sancti Georgii mar.	f
xlvi	xxii	c		c	xi	Wilfridi epis. et confes.	g
		d		ii	xx	Cleti epis. et confes.	h
ii	o	e		ii	xx	Sancti Anastasii epis.	i
		f		xi	li	Sancti Vitalis	k
		g		ii	xxii	Petri Mediolanensis.	l
				ii	xxii	Deposito Erkenwaldi	



## The Sheepcardes Kalender.



99.99 bath towels and the more you

Mayo secure, laxiti sit tibi cure  
Scindatur vena, sed potio datur amena  
Cum calidis rebus, sunt fercula seu speciebus  
Potius astricta, sit salua cum benedicta.

biii	iii	lvi	b	c	xbi	biii	xxv
xbi	xi	xlvi	d	e	v	lvi	xxvii
v	ix	li	f	g	xi	xi	xxviii
xlvi	vi	xxi	h	i	xi	xx	xxix
li		xbi	b	c	xbi	lvi	xli
x	i	xbii	d	e	xbi	x	xxv
xbiii	bii	xxi	f	g	xbi	xbi	xlii
bii	vi	xxviii	h	i	xi	xbiii	li
xb		lix	b	c	xi	i	lvii
lvi	bii	biii	d	e	i	ix	lix
xi	lvi	xxviii	f	g	xi	biii	i
x	lvi	xxi	h	i	xi	li	xli
ix	biii	xxviii	b	c	xi	ix	ix
xbii	bii	li	d	e	xi	b	xl
bi	biii	xx	f	g	xi	li	xlvi
xlvi	vi	xxi	h	i	xi	xi	xi
lvi	vi	xxi	b	c	xi	xi	xi
xi	i	xxi	d	e	xi	xi	xi
xi	x	xxi	f	g	xi	xi	xi
lix	xli	xxi	h	i	xi	xi	xi
biii	bii	lvi	b	c	xi	xi	xi
xbi	ix	xb	d	e	xi	xi	xi

Shillington et Tachibana

Sancti Anaslafii epis.

Inuentio sancti crucis.

**Festum corone spinæ.**

Sancti Godardi.

**Johannis ante portat.**

Johannis de Bructlaco.

## Apparitio Michaelis.

Translatio Nicholai.

## Gordiani et Epimachi

Sancti Anthonii marti.

Pereti, Archilei, & panera

કાંબુ ટીમર

**Bonifacii** martiris.

**Alidozi martiris**

Brandini epif. & confef.

Translatio Barnardi.

*Dialcoxis martiens.*

Sancti Dunstoni.

Saucti Bernardi.

## Helene regine

**Juliane Virgi**

**Desiderii martiris.**

Transfrancisci.

Sancti Marci.

Augustini anglozorum ang.

БЕД ПРЕДУПРЕДИ

Sancti Germani.

*Coronís martínis*

**Santi Felice e**

Sancti Petri et Pauli



# The Sheeheardes Kalender.



June hath xxx. dayes, and the mone. xxix  
In Iunio gentes, perturbat medo bibentes,  
Atq; nouelarum, fuste potus seruitiarum  
Ne noceat colera, valet refrectio vira  
Lactuce frondes, ede ieiunus bibe fontes.

			e		
	vi	h	f	iii	xxi
iii	i	liii	g	lii	xxii
	xti	ii	a	li	xx
			b		
	ix	xlvi	c	x	xv
			d		
xbiii	xi	v	e	xbiii	lxv
			f		
vi	vi	xliv	g	vii	xxvi
xb	hi	ix	a	xb	xxv
liii	i	xlx	b	liii	xxli
			c	xii	ix
			d		
xi	ii	l	e	i	vii
			f	ix	liii
ix	x	li	g		
			a		
xbii	bi	xti	b	xbii	xxxi
			c	vi	xxviii
			d		
bi	h	liii	e	liii	ix
liii	i	xxvii	f	iii	xxv
xi	ix	xxvi	g		
			a	xi	liii
xi	lii	bi	b	xi	xxviii
			c		
liii	ix	xxi	d	liii	x
			e		
xbi	bi	xb	f	xbi	ii

Sancti Nichomei is  
Sancti Marcellini  
S. Erasmi martiris  
Sancti Petrocii  
S. Bonifacii episcopi  
Melodis archi episcopi  
Translatio Wulstani  
Sancti Wilhelmi  
Translatio Edmundi  
Translatio san Juanis.  
Barnabe apostoli  
Sancti Basilidis.  
Sol in Can. Solstitium.  
Sancti Basilii episcopi  
Viti et Modesti  
Translatio Richardi  
Sancti Botulphi  
Marci et Marcelliani  
Geruasii et Prothasi  
Translatio Edwardi  
Walburgi virginis  
Sancti Albani martiris  
Etheldrede. Vigilia.  
Natiuitas Johannis ba.  
Translatio Eligii epf.  
Johannis et Pauli  
S. Crescentis mar.  
Sancti Leonis episcopi  
Petri et Pauli apoll.  
Commemoratio Pauli

q  
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# The Sheepearde's Kalender.



August hath xxxi. daies, and the mone xxx

quisquis sub Augusto, viuat medicaine iusto  
Raro dormit & estum coitum quoq; vitet  
Balnea non curet nec multū comestio duret  
Nemo laxari debet vel flubo thomari.

ii	ix	o	c	xlvi	liii	xxx
			d	ii	ii	xxv
			e	ix	iii	xx
			f			
			g			
		xxx	a	xlvi	o	xxv
		xxvi	b		b	xxiv
		lvi	c	vi	ix	xxiii
			d	ix	xb	xxii
			e	liii	xi	xxi
			f			
			g			
		xxxi	a	vi	lix	
			b	xii	xxviii	
			c			
			d			
			e	xxvii	viii	
			f	vi		
			g			
			a	xlvi	iiii	xxix
			b	iii	o	xxviii
			c			
			d	xi	v	ii
			e			
			f	xxix	v	xxi
			g	viii	x	xx
			a	xxvi	ix	xx
			b			
			c	v	lviii	
			d	iiii	lix	
			e			

Sol in virgine.

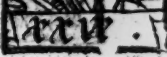
Petri ad vinculo  
Stephani bys.  
Inuentio sancti Stepha.  
Iustini presbyteri.  
Oswaldi. festum natus.  
Transfiguratio Domini.  
festum nominis Iesu.  
Sancti Ciriaci.  
Vigilia.  
Sancti Laurentii.  
Tiburtii martiris.  
Clare virginis.  
Hilolite et sociozum eius.  
Sept Vigilia.  
Assumptio beate Marie.  
Sancti Rochi.  
Octauia S. Laurentii.  
Sancti Magni marti.  
Lodouici episcopi.  
Sancti Agapiti.  
Sancti Barnardi.  
Octaua assump. Marie  
Vigilia.  
Bartholomei apostoli.  
Lodouici regis.  
Sancti Seuirini  
Sancti Rufi.  
Sancti Augustini.  
Decolatio Iohannis ba.  
Felicitis et Audacti.  
Cuthurge virginis.



# The Sheeheardes Kalender.



September hath .xxx. daies, the moneth  
 Fructus maturi, Septembris sunt valituri  
 Et pira cum vino panis cum lacte caprino  
 Aqua de vrticra, tibi poro settur amica,  
 tunc venā pādas, serpens cū semina mandac



iii	f	vi	x
	g	vi	x
	b	vi	x
i	cbiii	c	vi
x	clbi	d	vi
	e		
iii	clix	f	vi
	g		
vi	clii	b	x
	c		
iii	clv	d	x
	e		
vi	clvi	f	x
	g		
ix	clviii	b	x
	c		
xii	clv	d	x
	e		
xv	clviii	f	x
	g		
xviii	clvi	b	x
	c		
xxi	clv	d	x
	e		
xxiv	clviii	f	x
	g		
xxvii	clvi	b	x
	c		
xxx	clv	d	x
	e		
xxxi	clviii	f	x
	g		

Sancti Egidii  
 Sancti Anthonii  
 Ordinatio sancti Greg.  
 Translatio sancti Cuth,  
 Sancti Bertini  
 Sancti Eugeni

Natiuitas Marie.  
 Sancti Gorzgonii  
 Siluii episcopi  
 Prothi et Jacinti  
 Martiniani episcopi  
 Aurelii episcopi  
 Exaltatio s. cru.  
 Octa. beate Marie  
 Edthe virginis  
 Lamberti episcopi  
 Victoris et Corone  
 Januarii martiris  
 Sancti Eustachii virg.  
 Sancti Bartholomaei  
 Mauricii et sociorum eius  
 Cecile virginis  
 Andochii martiris  
 Firmiani episcopi  
 Cipriani et Iuliani  
 Cosme et Diamiani  
 Cruperti episcopi  
 Michaelis archang.  
 Hieronimi presbiteri

C. i.



## The Shepheardes Kalender.

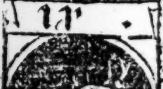


October hath xxx. daies; and the moneth xxx.

October vinū, præbet cum carne ferina  
Nec non aucino, caro valet & volucrina  
Quamuis sint sana, tum est replexio vina  
Quantū vis comede, sed non precordia lede,

Sancti Remigii  
Sancti Leodigarii  
Candidi martiris  
Francisci confessoris  
Appolinarii martiris  
Sancti fidis  
Marci et Marciliani  
Sancti Delagii  
Dionisii et Rustici  
Gereonis et Victoris  
Sancti Sigisli  
Sancti Willfredi  
Translatio sancti Edw.  
Sancti Calixte episc.  
Wulfstani episcopi  
Pou. Michael in mon  
Translatio Etheldrede  
Lug. Euangelista  
Fredeswilde virginis  
Austreberte virginis  
ri. M. virginum  
Marie Salmone  
Sancti Romani  
Sancti Maglorie  
Crispini et Crispiniani  
Euaristi episcopi  
Florentii mar. Vigilia.  
Symonis et Jude  
Germane Capuani  
Parcissi episcopi  
Sancti Quintini Vigil

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c  
d



# The Sheepherdes Kalender.



November hath xxx. dayes. & the moone xxx.

Hoc tibi scire datur q̄ reuma Nouēbri cura-  
quæq; nociua vita tua sint preciosa dieta (tur  
Balnea cū venere tunc nullū constar habere,  
Porio sit sana, valde atq; minuta bona,

x	bii	xlvi	d	xi	b	bii
xbiii	x	xlvi	e	xbiii	biii	lii
bii	b	xlvi	f	bii	bi	xxbiii
xb	bi	xcv	g	xb		xxviii
iiii	ix	lvi	b	xcv		xxviii
			c	iiii		
			d	xi	liii	xb
xii	biii	bi	e			
i	x	xxb	f	ix	xb	
			g			
xi	x	lii	b	ix	lii	xxbiii
xbii	bi	xxp	b	xbii	bi	xxbiii
			c			
b	iii	ii	d	bi	i	xxix
			e	iiii	ii	xxix
xiii	iii	ii	f			
iii	ix	lvi	g	iii	bi	ii
			b	xi	liii	xiiii
xi	ii	xxvii	c			
xc			d	xix	bii	xlvi
biii	biii	xbii	e	biii	bi	xxb
			f	xbi	lii	xbi
xbi	b	xlvi	g	b	xi	xxvii
b	bi	xlvi	b	xiii	xi	bi
			c			
xiii	bii	xxc	d	ii	b	liii
iii	bi	lii	e	x	o	xi
x		liii				

December.

festum omnium sanctorum  
Comemoratio animarū  
Wenefride virginis  
Sancti Amantii  
Acti presbyteri  
Leonardi abbatis  
Wilbrodi episcopi  
Quatuor coronatorum  
Theodozi martiris  
Sancti Martini episcopi  
Sancti Martini  
Paterni martiris  
Sancti Bict episcopi  
Tral. Erken.  
Sancti Macuti episc.  
S. Edmundi archiepisc.  
Sancti Hugonis episc.  
Octavi f. Martini  
Sancti Elizabeth  
S. Edmundi regis  
Presentatio Marie  
Cicilie virginis  
Sancti Clementis episc.  
Sancti Grisogoni  
Katherine virginis  
Lini episcopi  
Agricole et vitalis  
Rufi martiris  
Saturnini et Sifinnii  
Sancti Andree apost.

C. ii.





# The Sheeheardes Kalender.

December hath xxxi. dayes. & the Mone: xx.



Sane sunt mēbris, res calide mense Decēbris  
Frigus vitetur, capitalis vena scindatur:  
Lorio sit uana: sed vasis potio cara  
Sit trepidus potus, frigori contrarie totus.

x	x	lb	fc	xxi	o
xbiii	biii	lvi	gxbiii	ix	xbi
bii	xbi	b	b	bii	h
xb	x		c	xb	i
iiii	iiii	xxiiii	d	iiii	iiii
			e	iiii	ii
			f	xii	xi
xi	o	lvi	g		
i	i	xxviii	h	i	b
ix	e	xxvi	b	ix	bii
			c		
xbii	b	xli	d	xbii	b
bi	iiii	xx	e	bi	i
xiix			f		
			g	xiiii	bi
iiii	iiii	liiii	h	iiii	o
xi	ix	xxi	b	xi	xl
xix	xi	xxiii	d	xi	bi
			e	xix	x
biii	bi	xxxi	f	biii	xix
xbi	bii	liii	g	xbi	ii
			h	o	o
b	xi	xlx	c		lbii
xiix	x	o	d	xli	bi
			e		
ix	o	liiii	f	ii	i
			g		b
o	bi		h		xl

Sol in Cap

Sancti Eligi episcopi  
Sancti Libiani  
Despositio Osmundi  
Sancti Barbare  
Sabbe abbatis  
Nicholan episc. et con.  
Octaua An. 2ee Apost.  
Conceptio beate Marie  
Cypriani abbatis  
Sancte Eulalie  
Sancti Damascē pape  
Pauli episc. Solstitium.  
Lucie virginis  
Januarii  
Valerii episcopi  
O sapientia  
Sancti Lazari episcopi  
Sancti Gratiani  
Sancti Venesie vir.  
Iulii martiris Vigilia  
Thome Apostoli  
Triginta martirum  
Victorie virginis  
Sanctarum virginum  
Præsentas Domini  
Sancti Stephani  
Sancti Johannis  
Sanctorum Innocentii  
Sancti Thome martiris  
Trans sancti Jacobi  
Sancti Siluestri

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k



## The Shepherdes Kalender.

The exposition, valoure, & signification of the letters of the tabulre figure, that been in the second lyne after the Dominicall letter.

Septua Easter Roga Whit- fro Chriſt- fro Whitiſon- fro Whitiſon-  
geſime, in tions. ſonday mas to day to ſaynt day to aduent  
in Lent. John. Chriſtmas.

[illegible]

# The Sheeheardes Kalender.

Figure of the letter tabulare, of the whych is declared by the two present figures, the fyrst for the blacke letters, and the seconde for the redde letters.

b	b	c	b	bd
s k t	o f l	r k b	o n	s k k
t l	s c	p m	l h	b g g
r h	q e	q n	m h	b l d
s k	r o	n l	k m	c i
g	t c	p m	o l	s k
a l	q b	q o	h n	q g
r i	r e	q o	k n	b e
s k	p f	l p	o	r i
g	t d	p m	b	t k
c o	q h	q m	n	q b
c i	b e	q o	k	r e
q t	s k	l p	o m	t l
c b	t b	p n	i n	q b
r i	o s	o l	k h	s e
t l	p g	p n	m i	t l
b m	r h	n c	o l	q h
s i	o s	o m	h b	a e
t g	p b	q n	e t	s k
e h	r	n		g g
m				t l
				r h
				d

This present figure is for to fynde the letter tabulare, and procedeth as the figure followeth of the dominicall letters, whereby it behooueth to know the golden number for the yere that ye will know, and in the lyne that descendeth downeward vnder the sayde number is the letter tabulare, and in lyke wyse of the dominicall letter in the figure hereafter. And ye ought to knowe that a golden number, dominicall letter, and a letter tabulare, serueth alwayes for a yere saue when it is byferte that byn two dominicall letters & also two tabulare letters, as the figure here afoze sheweth. It ought to be knowen that the dominicall letters, and the letters tabulare, be in the fyrst lyne vnder the golden number xvi. for the yere of this presente kalender that is, 1570. and so of the other.

# The Sheeheardes Kalendef.

The figure for to finde the golden number and the letter  
Dominicall together for euermore

b	b	c	b	a	b
f	e	dc	b	a	g
c	b	a	gf	e	d
ag	f	e	d	cb	a
e	dc	b	a	g	fe
b	a	gf	e	d	c
f	e	d	cb	a	g
dc	b	a	g	fe	d
a	gf	e	d	cb	a
e	d	cb	a	g	fe
b	a	g	fe	d	c
gf	e	d	cb	a	g
d	cb	a	g	fe	d
a	g	fe	d	cb	a
e	cb	a	g	fe	d
g	fe	d	cb	a	g
d	cb	a	g	fe	d
a	g	fe	d	cb	a
fe	d	cb	a	g	fe
c	b	a	gf	e	d
g	f	e	d	cb	a
d	c	b	a	g	fe
b	ag	f	e	d	cb
f	ed	c	b	a	g
e	b	ag	f	e	d
g	f	e	d	cb	a
d	c	b	a	g	fe
e	ag	f	e	d	cb

In this present figure it behooueth to beholde the golden number of the yere  
that ye will knowe, and in the lyne right vnder the golden number alwayes  
is the letter dominicall. c. vpon the golden number. viii. hys Easter, and when  
it falleth that they come both together, Corpus Christ, & saint Johns day bee  
all in one day. d. vpon. xvi. signifieth the lowest Easter. And when it falleth  
that Candelmas and shoue mondaye cometh together. b. signifieth all  
about where it is when it falleth with the golden number, vpon the whych  
is our Lady day in March on good Friday.



# The Sheepheardes Kalendef.

¶ Figure perpetuall for Easter and other moueable feastes.

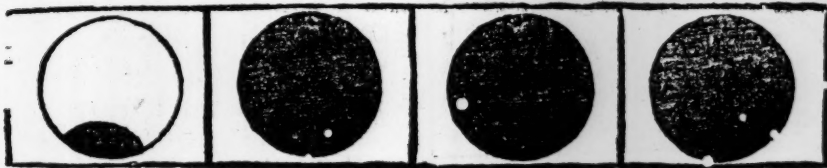
i			ii			iii			iiii			v		
A	a	x	A	m	xxbi	A	a	xbi	A	a	ix	A	m	xxbi
b	a	x	b	m	xxbit	b	a	xbii	b	a	iii	b	m	xxbit
c	a	xi	c	m	xxbiit	c	a	xbiit	c	a	iiii	c	m	xxbiit
d	a	xii	d	m	xxix	d	a	xix	d	a	v	d	m	xxix
e	a	xi	e	m	xxx	e	a	xx	e	a	vi	e	m	xxix
f	a	xii	f	m	xxxi	f	a	xxiit	f	a	vii	f	m	xxiit
g	a	xiii	g	m	i	g	a	xxb	g	a	viii	g	m	xxb
	bi			bi			biit			ix			ix	
A	a	xbi	A	a	ii	A	a	xxiit	A	a	ix	A	a	ii
b	a	xbii	b	a	iii	b	a	xxiit	b	a	x	b	a	iii
c	a	xbiit	c	a	iiii	c	a	xxb	c	a	xi	c	m	xxbiit
d	a	xix	d	a	v	d	a	xix	d	a	xii	d	m	xxix
e	a	xii	e	a	vi	e	a	xx	e	a	xiii	e	m	xxii
f	a	xiii	f	a	xxxi	f	a	xx	f	a	xiiii	f	m	xxxi
g	a	xb	g	a	i	g	a	xxii	g	a	viii	g	a	i
	xi			xi			xiii			xiii			xb	
A	a	xbi	A	a	ix	A	a	xxbi	A	a	xbi	A	a	ii
b	a	xbii	b	a	x	b	m	xxbit	b	a	xbii	b	a	iii
c	a	xbiit	c	a	xi	c	m	xxbiit	c	a	xbiit	c	a	iiii
d	a	xix	d	a	v	d	m	xxix	d	a	xix	d	a	v
e	a	xi	e	a	vi	e	m	xx	e	a	xii	e	a	vi
f	a	xii	f	a	vii	f	m	xxi	f	a	xiii	f	a	vii
g	a	xiii	g	a	viii	g	m	xxb	g	a	xb	g	a	viii
	xbi			xbii			xbiit			xix				
A	m	xxbi	A	a	xbi	A	a	ii	A	a	xiii	A	a	xiii
b	m	xxbit	b	a	x	b	a	iii	b	a	xiiii	b	a	xiiii
c	m	xxbiit	c	a	xi	c	a	iiii	c	a	xbiit	c	a	xi
d	m	xxix	d	a	xii	d	a	v	d	a	xix	d	a	xix
e	m	xxii	e	a	xiii	e	m	xx	e	a	xx	e	a	xx
f	m	xxiit	f	a	xiiii	f	m	xxxi	f	a	xxi	f	a	xxi
g	m	xxb	g	a	xb	g	a	i	g	a	xxii	g	a	xxii

¶ Upon the letter dominittall next vnder the golden number that runneth is Easter daye, for the yeare of the golden number, a signifyeth Aprill, m signifyeth March, and the number of the said letters is the number of the daies of the moneth that Easter shall fall vpon.

The figure of the Eclipse of the sunne and the moone, the dayes houres and momentes. Capitulo. vi.

# The Shephear de sKalender.

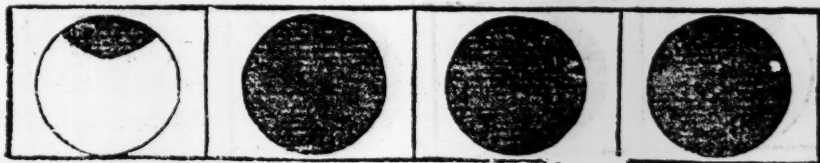
M. d. ix. the eclipse M. d. ix. the eclipse M. d. xii. the eclipse M. d. xiii. the C.  
 of the moone the. xi. of the Sunne, the of the Moone, the clipse of the sunne  
 day of March. xv. xxi. day of August xv. day of July, xv. the. xx. day of June  
 houres. ix. min. i. houre. vi. minu. houres. i. minutes. iiii. houres. xxxvii.  
 minutes.



M. d. xiii. the C. M. d. xiv. the C. M. d. xvi. the C. M. d. xviii. the C.  
 clipse of the Moone clipse of the moone clipse of the Moone clipse of the Moone  
 the. v. day of July, the. vii. day of No- the xxviii. daye of the. viii. day of A-  
 viii. houres. iiii. uember. xii. hours October v. houres xiii. xxi. houres  
 minutes. xlviii. minutes. xxxvii. minu. xxxi. minutes.

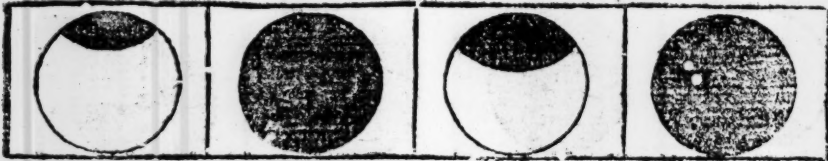


M. d. xviii. the C. M. d. lxi. the C. M. d. lxx. the eclipse M. d. lxx. the C.  
 clipse of the Moone clipse of the moone of the Moone the clipse of the Moone  
 the xviii. day of Oc- p ii. day of March ix. day of February the. xv. daye of Au-  
 tober. xiii. houres, xv. houres. iiii. mi- v. houres. xxxix. mi- gust ix. hours. xvii  
 xiii. minutes. nutes. nutes. minutes.



# The Shepheardes Kalender.

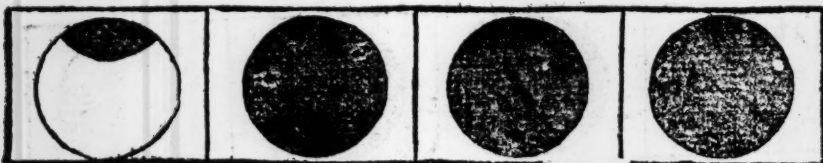
clipse of the moone clipse of the Moone of the moone the.xx. clipse of the moone  
the.xvii. day of Oc the seconde day of day of february v. the.xv. day. of Au-  
tober.xiii. houres, March xx. houres, houres. xxxix. mi- gust ix. houres, xviii  
lxii. minutes. iii. minutes. nutes. minutes.



clipse of the moone clipse of the moone clipse of the sunne clipse of the sunne  
the. xxv. daye of the. viii. day of De the xiii. day of No the. vii. day of Oc  
June, ix. hours. lxii cember vii. houres uember iii. houres tober x. houres, lxi.  
minutes. xxxviii. min. lii. minutes. minutes.

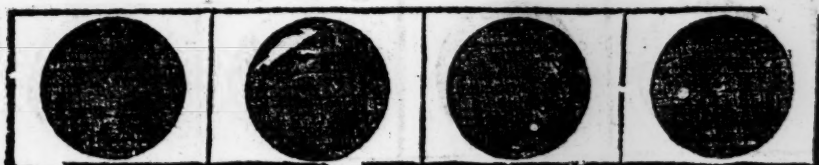


clipse of the moone clipse of the moone clipse of the moone clipse of the moone  
the.ii. day of April. the. xxvi. daye of the xv. day of Sep- the. xxxi. daye of  
viii. houres, xviii. Septēber xii. hou- tember xiii. hours January x. houres  
minutes. res, xxxvi. minuts. vi. minutes. vi, minutes.



# The Shepheardes Kalender.

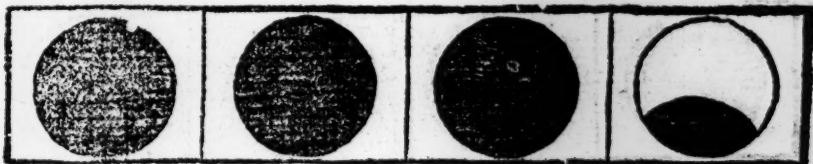
99. d. lxxxi. the ☾ 99. d. lxxxi. the ☾ 99. d. lxxxi. the ☾ 99. d. lxxxi. the ☾  
 eclipse of the moone eclipse of the moone eclipse of the sunne eclipse of the sunne  
 the. xix. day of Ja- the xii. day of Ju- the xix. day of June the xix. day of A-  
 nuarpe xi. heures, ly xvi. hours, xlvii xvi. heures, liii. mē- pꝑll xvi. heures,  
 vi. minutes. minutes. nutes. xxvii. minutes.



99. d. lxxxi. the ☾ 99. d. lxxxi. the ☾ 99. d. lxxxi. the ☾ 99. d. lxxxi. the ☾  
 eclipse of the moone eclipse of the moone eclipse of the moone eclipse of the moone  
 the. viii. day of No the. vi. day of Sep- the seconde day of the, xxv. day of  
 uember xii. heures, tember viii. hours March xv. heures August. xvi. hou-  
 xii. minutes. lvi. minutes. xiii. min. rs. xxi. minutes.



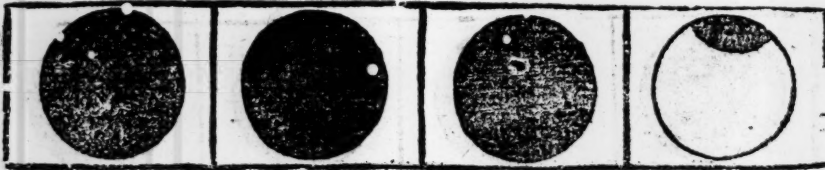
99. d. lxxxi. the ☾ 99. d. xx the eclipse 99. d. xc. the eclipse 99. d. xci. the ☾  
 eclipse of the moone of the Sunne, the of the Moone the eclipse of the sunne  
 the. xv. day. of Au- xx. day of July. xix. xxx. day of Decem- the. x. day of July.  
 gust vii. heures, liii. heures. xxxviii. mē- ber, viii. heures, iii. heures, xxxvi.  
 minutes. nutes. iii. minutes. minutes.





# The Shepheardes Kalender.

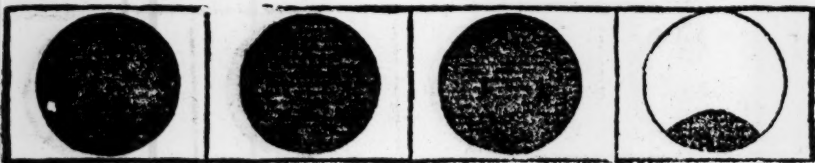
cliple of the Moone the .xix. day of Decem- the .xlii. day of Ju- the .viij. day of De- the .xx. day of May,  
 ber. .xviij. hou- ne. .x. houres. .xxiiij. cember .viij. hours ii. houres. .xxvi.  
 res. .xxiiij. minuts. minutes. .xxiiij. minutes. minu.



cliple of the Moone cliple of the moone cliple of the sunne cliple of the Moone  
 the .xxiiij. daye of the .xiiij. daye of A- the .xxiiij. daye of the .ii. daye of A-  
 October. .xix. hou- .xiiij. .xvi. hours. .xiiij. September. the .i. .xiiij. .ix. houres. .xix  
 res .xxviij. minu. minutes. houres. .xiiij. min. minutes.



cliple of the moone cliple of the sunne cliple of the moone cliple of the moone  
 the .x. day of febru- the .xxiiij. daye of the .vi. day of Ju- the .xx. daye of Ja-  
 ary. .xviij. houres. februarpe . xxiiij. gust .viij. houres. nuary. .xix. houres  
 .i. minutes. houres. .xi. min. .i. minutes, .vi. minu.



The Shepheardes Kalender.

*M. vi. c. the Eclipse M. vi. c. i. the eclips M. vi. c. i. the E M. vi. c. ii. the E*  
of the Sunne the se of the moone theclipse of the sunneclipse of the Moone  
xxx. day of June. i. xxix. day of Nouē the xiiii. day of De the. xrv. day of  
houre. xxxiii. my. ber. vii. houres. xxx cember. ii. houres. May vii. houres  
nutes. viii. minutes. liii. minutes. xxxvi. minutes.



*M. vi. c. iii. the E M. vi. c. iii. the E M. vi. c. b. the E M. vi. c. b. the E*  
clipse of the mooneclipse of the mooneclipse of the mooneclipse of the moone  
the. xiiii. day of the. viii. day of the. xiiii. day of the xvi. day of Sep  
May. xii. houres. l. Nouember vii. hou March ix. houres. cember. xvii. hours  
minutes. res. xxxvi. minuts. xlii. minutes. b. minuts.



**A**ll the Eclipses of the Sune be on the day, and of the Moone by  
night. And yee shall wyte the Eclipse of the Sunne and the Moone  
appereyth sometime otherwyse then we se it, for the Eclipse of the  
Sunne may well be by night, and the Eclipse of the Moone may  
be by day. But such Eclipse appeareth not to vs Shepheardes.

**N**o maruell that mans minde is mutable  
And wyll you know wherfore and why  
For he is made of thynges varyable  
As of hotte, colde, moyste, and drye  
The wyt is lyght, it passeth lightly  
And such we be made of foure chaungeable  
Howe shoulde man be stedfast and stable.

And eclipse shall be merueylous to beholde  
Through which many shalbe the worse  
For many shall fynde neyther syluer ne golde  
It shalbe so darke withyn their purse.

## The Sheephardes Kalendē.

*Pocula Ianus amat.*

Tangere crura caue quum luna videbit aquosum ; Inlere tunc plantas: excelsas  
erige turres, Et si carpis iter tunc tradius ad loca transi

*Februius virgo clamat.*

Piscis habens lunam noli curare podagram . Carpe viam cuius sit potio modo sa-  
lubris.

*Martius arua colit.*

Nil capiti noceas Aries cum luna refulget. De vena minuas & balnea tutius intres:  
Non tangas aures nec barbam radere debes.

*Aprilis florida prodit*

Arbor plantetur cum in luna Taurus habetur. Non minuas tamen edifices nec semi-  
na spergas, Et medicus caueat cum ferro tangere collum.

*Ros et flos nemorum, Maio iunt comes amorum.*

Brachia non minuas cum lustrat Luna Gemellos Vnguibus et manibus cum ferro  
curra negitur. Nunquam probis a promissore petitur,

*Dat Iunius iuga.*

Pectus pulmo iecur in Cancronon minuantur. Somnia falsa vides vtelis sit emptio  
rerum, Potio sumatur securus perge viator,

*Julia recreatur auena*

Cor grauat et stomachum cum cernit luna Leonem. Non facies vestes nec ad con-  
uiuia vades. Et nil ore sumas nec sumas tunc medicinam.

*Augustus spicas.*

Lunam Virgo tenens vxorem ducere noli. Viscerea cum costis caueas tractare cru-  
orem. Semen datur agro: dubites intrare carinam.

*September colligit vinas.*

Libra lunam tenens nemo genitalia tangat, Aut renes nates, nec inter carpere de-  
bes, Extremam partem libre cum luna tenebit.

*Seminat October.*

Scorpius augmentat morbos in parte pudenda. Vulnere non cures caueas ascindere  
naues. Et si carpis iter timeas de morte ruinam.

*Spoliat virgulta Nouember.*

Luna nocet femeri, per partes mota Sagitta . Vngues vel crines poteris præscindere  
certe, De vena minuas et balnea tutius intres

*Querit habere cibum porcum tractando December*

Capra nocet genibus ipsam cum luna tenebit. Intrat aqua nouam citius curabitur  
ager. Fundamenta ruunt modicum tunc durat id ipsum.

*Epilogus sequitur omnium lupia dictorum.*

**Q** Væ viri antiqui potuerunt scribere libris  
Decurrendo polum constanti mente rotundum  
Aereaq; domos temprando et sydera cuncta  
Quæq; fluunt ex his quomodo nunc sol moueatur  
Intus habes collecta breui compendio et arte.

The Shepheardes Kalender.



*De duodecim signis.*

Signorum princeps aries et taurus et vrna  
Tindaride iuuenes et fetuida brachia cancri  
Herculeusq; leo nemex pavor asinaq; virgo  
Libra iugo equaliter pendent: et scorpius acris  
Centaurusque senex chiron et cornia capri  
Dilectusque Ioui puri, et duo sidera pisces.

*Idem de signis.*

Corniger in primis aries, et corniger alter  
Taurus item gemini: sequitur quos cancer adustus  
Terribilisque fetæ species et rusta puella  
Libra simul nigrum portans in acumine virus  
Centaurusque biformis adest: pelagique puella  
Et qui portat aquam puer vrniger et duo pisces.

*De quatuor partibus anni,*

*De vere.*

Verque nouum stabit cinctum florente corona  
Pingens purpuero venantia parta calore  
Ver palidum vario nectit de flore coronas  
Vere nouo lectis decorantur floribus ania  
Veris honos tepidum floret: vere omnia rident.

*De estate.*

Stabat nuda æstas et spicea ferta gerabat  
Horridaq; athiopis signis imitata figuram  
Scindit agros estas Phæbeis ignibus ardens  
Torrida terraruis æstas frugifera mella  
Flaua ceres æstatis habet sua tempore regna.

*De autumno.*

Stabat et autumnus caleatis surdibûs vuis  
Libra per autumnum multo spumantia seruat  
Pomifer autumnus tenero dat plamite fructum  
Vite coronatas autumnus de grauât vnos  
Fecundos autumnæ locos de vitibus implet.

*De hyeme.*

Stabat hyems glacies canos hirsuta capillos  
Cuius nix humeros circumdat, flumina montes  
Præcipitant: semperque riger glacie horrida barba  
Albentes hæc durat aquas et flumina necrit  
Tristis hyems niueo montes velamine vestit.

Here after followeth the seconde part of the com-  
post and kalender, which sheweth of the trees of bices  
and of the paynes of hell, Cap. vii.



The Shephecardes Kalender.



**I**n the name of the father, the sonne, & the holy Ghost. Amen. Wee purpose to shew the trees of vices, for synners to take example by for to vnderstand theyr synnes. The which is deuided in .xii. principall partes after the vii. deadly synnes, and eche deadly synne is lykened to a tree, and euery tree, hauing .viij. small branches, & all these .viij. trees commeth out of one tree by it selfe that is euill, and commeth of one beginning, and that is the deuill, and it bydeth an end, that is euerlasting damnation, which is ordayned for all them that seeke not remedy betimes by penitence and repentaunce of theyr lyfe in tyme.

And after these trees of vices, follooweth, the paines of hell to shew the lay people what punishmente is ordayned for euery deadly synne, and that the people may better shewe theyr synne in contricion, and make cleane theyr conscience, & that they may bee the house of God so that vertues may growe and fructifye to the profite of theyr soules. The fyrst great branch of the tree of byces is Pryde, and he hath .xviij. branches growing out of hym, As of vayne glory of hym selfe. Vayne glory of the worlde. Praysing hym selfe in euill. Bostinge of synne. Inobedience. Disdayne. To tempte God. Excesse, Disprayinge. False goodnes. Hardynesse. Presumption. Rebellion. Obstinacion. Sinne wittingly. Communycage of the Sacrament. Shame to doo good. Out of euery of the which branches spryngeth thre branches, and out of euery of the sayde thre branches groweth thre small branches, to the number of seuen score and thytene, and in so many maners and waies ye may synne in the synne of Pryde, the whych is the roote and beginning of all the seuen deadly synnes. And therefore it shall be shewed fyrste of Pryde, and after the other syxe synnes as they folloowe in order,

The

The Sheeheardes Kalender.

The first branch of pride.

**F**aine gloyp of himselfe.  
Seeking toy  
and not the glo-  
ry of God.

Hypocrysy.  
Disprayinge  
them selfe for to  
haue prayling.

**K**When any weneth y his goods cometh of himselfe  
O that such goods be due for their merites  
If they beleue to haue, or know more then they doe  
Dissembling by words to be better then they be  
Seeming by workes to be good and be not  
Desiring prayse for his good deedes by other  
To dispraise his deedes y other should praise them  
To repent his doings because they be disprayed  
Dispraising him selfe that other may prayse him.

The second branch of pride.

**F**aine gloyp of the world.  
For riches.  
For pompes.  
For honours.

**K**When they weene to be better for their goods  
O weeneth to be worse without them  
To be ashamed y they lacke riches in their nede  
Delighting him to haue a great household  
Beioyle them in the faire shape of their bodie  
O in new fashon, or multitude of his clothes  
When they desire to be honored with others good  
Will to be honored and dread  
O to the end it may be sayd that they be mightye

The third branch of pride.

**F**aine gloyp of euill doing.  
Declaring their  
sinnes.  
Being glad that  
they be euill.  
To haue no  
shame of euill  
doing.

**K**For to be prayled of cursed and vnhappy people  
O for to shewe that they be prompt to euil being  
Delighting in recordation of his euill deedes  
For that they loue the frendship of the world  
O for they doubt not the righteousnes of God  
O els they loue not God with their hart  
For they know not which is vertue ne vice  
For to amend themselues be not willing  
For to be sene gladly when he doth euill.

The fourth branch of pride.

**F**aine gloyp of sinne.  
Prayinge thy  
selfe.  
In shewing the  
selfe better then  
they be.  
Weening that  
they be wise &  
be not.

**K**Openly before all folkes or fewe  
O secretly before one or by himselfe  
Seeking occasion for to be prayled onely  
Couering their euils, that they be not sene  
Telling their good deedes y they may be knowen  
Hiding their sinnes that they appeare not great  
To be great in iudgement with him selfe onely  
Disprayinge the vnderstanding of other  
Presuming their owne vertue the grace of God.

D.i.

Openly

The Shepheardes Kalendef.

The v. branch of pride.

**I**n obedience.  
Openly again-  
saying.

Doing vnduely  
all that they  
ought to do.  
For to requite  
grace importu-  
nate.

**K** Dispraying his maister or them þ he aboue him  
**K** Dispraying the merites that come of obedience  
**K** Desyring to be such that he may gaigne say other  
**K** When negligently they do þ, that they ought to doo  
**K** Or when they do it other wise then appertaineth  
**K** Or for to let damage, and to haue profite  
**K** When they haue custome in sinne & fall oft therein  
**K** Enuiously and frowardly asking grace for it  
**K** Insatiably perseuering without amending

The vi. branch of pride.

**I**n disdain.  
Dispraising  
other.

Preferinge  
themselues be-  
fore other.  
Dispraying o-  
ther lesse then  
himselfe.

**K** For their ignorance and fault of vnderstanding  
**K** For their pouertie and scarfenes of riches  
**K** For the sicknes and defaulte of members  
**K** Shewing him selfe cunning in some workes  
**K** In praying their deedes dispraise them of other  
**K** In considering of lesse then he exalt himselfe  
**K** That wil compare themselues for riches or science  
**K** Or they which be almost as great as he  
**K** Or which in thinges aboue said are aboue him.

The vii. branch of pride.

**I**n contempt of god.  
Desiring to  
sinfull liuing.

To expose them  
selfe in perill.

Not helping  
them selues  
from perill.

**K** For they consider but sensible thinges  
**K** For they will not beleue things that they see not  
**K** To iudge thinges to come or they happen.  
**K** To beleue them selfe that god should deliuer them  
**K** Or to dispraise and die in such daungerous perill  
**K** Or beleue in destenies that other wise it may not be  
**K** For they will vse no reason for to helpe them selfe  
**K** For they will vse their owne folly without counsel  
**K** For they be to slothfull, not willing to labour.

The viii. branch of pride.

**I**n exaltation.  
To goe before  
thy betters vn-  
worthely.

To abstaine the  
ouer much.

To oppresse the  
pooze men or ser-  
uaunts.

**K** Usurping the might that they ought not to haue  
**K** Excedding the power to them committed or giuen  
**K** Treating them euill that be vnder their puissance  
**K** For they beene lesse worthy in such authoritie  
**K** For they are to cruel to them that be subiect  
**K** To make himselfe hated & may profite by faire spech  
**K** By might or riches of his frendes  
**K** For violence that the soueraignes may doo  
**K** For the riches or great goods that they haue

Putting

The Shepheardes Kalender.

The ix. branch of pride.

**D**ispraying.  
Putting his soule in perill.  
Caring not for things to come.  
Prefer the body to the soule.

Bring in deadly sinne without repenting him  
Bring in sinne and care not for to know it  
Or to vnderstand it and reioyce of it  
Not beleuing the life to come for the good people  
Beleuing the life to come, but not stedfastly  
Or to beleue it well, and not amende their liues  
Being diligent to the body, negligent to the soule  
Desiring temporall goodes and not spirituall  
Nourishing continually the flesh in delights.

The x. branch of pride.

**F**alse goodnes.  
Unrightfull to be disprayed.  
Uniuersally wil-  
ling to be pra-  
ised.  
To doo good in  
an euill intent.

for his presumption, arrogancie, and pride,  
for his vaine glozy, vaunting, and prapling  
Or for to shew to liue of auantage  
When they delight in worldly louings  
When they haue dread for to be disprayed  
for to desire to be honozed without cause  
for ignorance when they beleue not to doo good  
wickedly do good in hope that it shal turne to euill  
fraudulently dming it for to deceaue other.

The xi. branch of pride.

**P**arones.  
Being unkind  
in their deedes.  
To be fierce  
and ouer cruell  
Importunitie.

To be presumptuous and not pzooue the truth  
By entreating ouer straightly the rightful things  
Traueling more then of right them that be iust  
When there is none affection ne loue vnto other  
To finde new maners to doo euill  
To haue no shame to doo crueltie  
When one desireth a thing euer continually  
Or when one is ouer hasty to haue his duty  
Or to be ouer enutous in asking it.

The xii. branch of pride.

**P**resumption.  
Beleue no man  
but them selfe.  
Speaking of  
high thinges  
Beleue more in  
himselfe then  
he should doo.

In gainsaying alway in the deedes of other  
Not beleuing that other then doo good for God  
for his owne deedes to be content of him selfe  
Exalting him selfe and shewing that he is great  
To contrary his neighbours or other such  
In blaspheming God and holy saintes  
When any will not know their owne defaultes  
When any dispraith the faultes of other  
Undertaking to come that they may not.



The Sheepheardes Kalender.

The xiii. branch of pride.

**R**ebellion.  
Hard them selfe  
in fighting.  
Resist to God.  
To bpholde  
euill.

**K**hat may not suffer paciently to be smitten  
To grudge against the will of God  
For to be smitten blaspheme God and his saintes  
To let any good to be doone  
Not to helpe to doo good when they may  
Or to be sozr that any body should do good  
For to doo sinne more liberally  
For familiarity that they haue to him that sinneth  
Or that this sinne that they defende.

The xiiii. branch of pride.

**E**stination.  
By fasting.  
Not willing to  
forsake euill  
doing.  
To be harde-  
ned in euill.

**K**will not heare their betters to teach them good  
He to doo thereafter ne mendeth them not  
Willfully to do euill for to be mended  
For they will not leaue their euill custome  
Or els they giue not them to doo good  
Or that they reioyce them in euill doing  
To do against things that are doubtfull  
To beleue that thing good that is not  
To giue themselves to euill without remedy.

The xv. branch of pride.

**S**inne wittingly.  
Sinning  
deadly.  
Sinning  
venially.  
In thought  
deadly or ve-  
nially.

**K**By presumption or vnderstanding to do euill  
Or by ignorance that they will not vnderstande  
Desiring and prouoking them selfe to doo euill  
For to follow euill company  
For custome to doo any veniall sinne  
To ende one sinne that they may ende another  
By cogitations in their hartes onely  
By wordes sayde lightly  
Or by worke doone vndiscreetly

The xvi. branch of pride.

**C**ommuning of the sacra.  
Singing of  
seruice.  
Ministring  
the sacraments.  
Receane the  
body of Iesu  
Christ.

**K**And to be in any heresy  
Or to be in lutes of cursing  
Or wittingly in deadly sinne  
Lesse then his dutie and vnworthily  
Without reuerence and vndeuously  
Without doing their duty to the people discretly  
Without honour, deuotion and reuerence  
Cheftously and of that they should not receiue it  
To say against them that are moze wiser then he  
willingly

The Shepheardes Kalender.

The xlii. branch of pride.

Shame to doo good.

**W**illing to be  
good and haue  
shame.  
Hauing shame  
to be good and  
is not.  
For to be lyke  
them that be  
euill.

**K** By weaknesse and fault of corage  
for to loue negligently any good that may be  
**K** By wœning that it is shame which is honoz  
**K** When they will accomplishe the will of any person  
**K** O: when any loueth that which is not good  
**K** O: when they be slethfull for to doo good  
**K** When they reioyce them in euill company  
**K** To shew the domage of him selfe and other  
**K** For to obtaine that he desireth.

Here endeth the branches and small sprays of the sinne of Pride.  
And hereafter foloweth the branches and sprays of Enuy, and the  
names of them all in order as they come. The first is Rysolomnes, the  
seconde is Detraction, the iii. Adulation, the iiii. Sufuration, the v.  
Sinne against the holy ghost, the vi. Suspencion, the vii. Accusation  
the viii. Excusation, the ix. Unthankfulnesse, the x. to iudge,  
the xi. Substraction, the xii. Drawing other to  
sinne, the xiii false loue.

The first branch of Enuy.

Rysolomnes.

**S**orrow of the  
wealth of his  
neighbour.  
Not glad of  
the wealth of  
his neighbour.  
To be glad of  
his neigh-  
bours hurt.

**K** For to desire thy neighbours harme  
**K** For thou mayst not sustaine to see his wealth  
**K** To the end that thou mayst oppresse them in misery  
**K** When he had done iniury in times past.  
**K** O: hath not giuen to thee that thou required  
**K** O: thou mayst not see the encreasing of his good  
**K** That thou doest to him o: art causer  
**K** O: of that other dooth and not thy selfe  
**K** O: that he suffereth by the iustice diuine.

The ii. branch of Enuy.

Detraction.

**F**or cause of  
lightnesse.  
**F**or cruell hate  
**F**or lying wit-  
tingly.

**K** By euill accustomance so for to doo  
**K** O: to accomplishe the will of some folke  
**K** Not taking heede if their wordes may any other  
**K** Finding any yll that is not good ne faithfull  
**K** In reporting that they heard say o: that it is truth  
**K** To say they haue heard yll by other and haue not  
**K** To the end to cause some to haue trouble & domage  
**K** To the end that no wealth come to him & they hate  
**K** O: to the ende that he be thereby diffamed.

The Sheeheardes Kalendar.

The iii. branch of Enuie.

**F** To anoy vnder  
colour of good  
fauour.  
Nourish ill in  
faire semblance.  
Holding his  
peace suffering  
to doo yll.

Enuie.

**K** To say that they know, the which they know not  
**K** That they vnderstand to be greater then it is  
**K** Nourish, sustaine, or defend other in folly.  
**K** Saying that profiteth or noyeth by flattery  
**K** Sometime flatter veniall, sometime mortall  
**K** Saying euill behinde and faire befoze  
**K** For to haue any winning or profite  
**K** For to compare or please some person  
**K** Or not to leese the loue of him that doth euill.

The iiii. branch of Enuie.

**F** Causing discord  
and strife.  
Making strife  
to last long.  
Not labouring  
for peace.

Enuie.

**K** By perswasions mouing the parties  
**K** Or by false tales and making of lésings  
**K** And in reporting of cursed language  
**K** For thou wilt haue a mans loue onely  
**K** Or thou wouldest haue helpe to anoy another  
**K** Or not caring for the welth of them y be at discord  
**K** By malice y thou wouldest not haue y peace made  
**K** For thou wilt not trauell for to make peace  
**K** And bring diligent to trauell for it.

The v. branch of Enuie.

**F** Sclaundering  
the good people.  
Weening that  
it is a paine to  
serue God.  
Not helping the  
good people.

Enuie.

**K** Turning their good name into euill  
**K** Seeking meanes for to trouble their miñdes  
**K** Withdrawing them from the loue of people  
**K** In abusing them of the graces of God  
**K** Being slothfull in dooing good woorkes  
**K** Not louing God  
**K** The which suffereth for the loue of God  
**K** Or for penance of their sinnes  
**K** Or for to get the glozy of our Lord.

The vi. branch of Enuie.

**F** To beleue to  
soone.  
Believing ouer  
faithfully.  
Oft times to  
beleue.

Enuie.

**K** By what soeuer occasion indifferently  
**K** To beleue any thing that is sayd shortly  
**K** Be it true or false without any aduise ment  
**K** That the which thou should not beleue  
**K** Or that thou art ouer light in believing  
**K** Or thou iudgeth the good without discretion  
**K** Things vnbeleueable and which may not be  
**K** When diuers times thou hast bene deceiued  
**K** For thou mayst not but beleue.

The Sheepehardes Kalender.

The vii. branch of Enuy.

**A**ccusation.  
Of troth.  
Falsely.  
Of doubtfull  
things.

**W**hen it is for vengeance of him that is accused  
**W**hen it is for lightnes & they haue to accuse other  
**O**r to please him to whom they doe accuse vnto  
**W**hen they finde the euill with which they accuse  
**W**hen they knowe him that they accuse not guilty  
**W**hen they accuse the guilty because of hate  
**S**eeking occasion to noy him that is accused  
**A**ffirming to be true the vncertaine of their accuse  
**I**mposing the harm & they wene be & know it not.

The viii. branch of Enuy.

**E**xecration.  
By wordes.  
By force of  
swearinge.  
By the holy  
gospell.

**W**hich be doubtful hauing double vnderstanding  
**M**anifestly and which they knowe to be false  
**S**eeking occasion to hide the euill dede  
**P**utting the fault on him that did it not  
**F**or to shewe him selfe innocent of the fault  
**F**or to auoyde the punishment of his fault  
**T**hough he be constrayned to forswere him  
**A**nd worse if they doo it wilfully  
**O**r to sweare ere they knowe wherfore they swere.

The ix. branch of Enuy.

**U**nthankfulnesse.  
Not knowing  
the benefites  
of God.  
Being ill for  
good.  
Not yelding  
goodnes for  
goodnes.

**H**ow much or how well they haue doone (them)  
**B**y what bounty, for without desert he giueth vs  
**O**r what thing is worthy to retribute to him selfe  
**T**o him which did helpe thee in thy need  
**U**nto him which counseled thy in the necessitie  
**U**nto him which defended and kept thee from perill  
**B**ut doone euill to him that hath doone thee good  
**N**either doo euill ne good to them & did thee good  
**F**or receiuing a great benefite yeld a small.

The x. branch of Enuy.

**T**o iudge.  
The daedes of  
other not ap-  
perceyning.  
Doinge false  
iudgements.  
Euill to be  
good or contra-  
rily.

**B**y ignorance ere they knowe how  
**I**n doubt of that which they knowe not  
**O**r to iudge without being required  
**F**or any gistes receiued or to receiue  
**F**or loue or for hate  
**R**ightly for certaine malice  
**B**y lightnesse for they haue accustomed  
**O**r so to doo weening to doe it by sporte  
**O**r wittingly willing for to annoy other



The Sheeheardes Kalender.

The xi. branch of Enuy.

**S**ubtraction.  
In temporall  
thinges.  
In spirituall  
thinges.  
Of counsell.

Not giuing to the poore goods that be superfluous  
Reteyning lawfull goodes without departing  
Goodes that are exposed in euill vsages  
Not being busy about the saluation of sinners  
Not admonishing sinners to leaue their sinne  
Not shewing to other the good that they can  
Not giuing counsell to them that aske it  
Not giuing euill counsell willingly  
Not counselling when they may them that doo ill.

The xii. branch of Enuy.

**D**rawing other to sin.  
By example.  
By counsell.  
By force.

When they doo euill afore their subjects  
When any leadeth another in company to doo euill  
Of vnder the colour of good doo great hurt (lesse  
Drawing the great to euill to cause his to be seene  
Of by their sinne more delectably  
And be glad that they consent to sinne with them  
Of requiring and admonishing  
Not ceassing till they consent to euill  
By oppression and in constraining them.

The xiii. branch of Enuy.

**F**alse loue.  
For the looue  
and fauour of  
man.  
For earthly  
prolite.  
For fleshy hu-  
manitie.

Them that fauoureth thee and dooth thy will  
Them that may noy thee to th'end y they doo not  
To th'end thou mayst be seene gentle and make  
Fayning thee to bee a frend to him and art not  
Fayning that thou louest him more then thou doost  
Shewing to be his frende and art his enemy  
Defending or sustaining any in their euill  
Promoting them which are not worthy to be  
For to labour to liue more deliciously.

Here endeth the branches and small sprayes of Enuy. And followeth the  
branches and small sprayes of Wrath. As Iniquitie, Hatred, Continuall,  
Consenting, Frowardly, Homicide, Vengeance, Impatience, Clamour  
Blasphemy. And out of eche of these x. branches, commeth  
ix. other small branches and sprayes. And so the  
whole number is xxix. branches.

The which letteth a man that he may not looue God ne his owne  
soule. And for his sinne, it is harde to be accus-  
med in a man and be saued.

Mocking

The Shepheardes Kalender.

The first branch of Wrath.

**I**niquitie.  
Mocking him-  
selfe.  
Cursing.  
Deceiuing.

Letting other to loue that mocketh thee  
For declarations that thou hast in mocking  
Or that thou art accustomed so to doe  
Other in his thought without speaking  
Or of his mouth by wordes  
Sowing disorde and noyse betwene people  
Giuing wilfull counsell for to doe euill  
Awaiting the sinner for todoo euill  
Seeing sinne and not reprove it when they may

The ii. branch of Wrath.

**H**atred.  
Disorde.  
Iniurie.  
Conspiration.

By manifestes and rancours  
Seeming a frende and haue rancour at thy hart  
For to make peace and keepe malice in thy minde  
In defaming other  
In taking his goodes from him  
In hurting his body or his good name  
To scismaticke or procure diuision in the church  
Coniuring in persons in good or in euill  
Conspiring in any workes.

The iii. branch of Wrath.

**C**ontinuing in vilitie.  
Repreuings.  
Sharpe words.  
Creuuing his  
neighbours.

Reprove the pouertie in which they are  
The flagellations that they haue or had  
Or that they be come of a poore kindred  
Prouoking other to anger  
Full of reproouing and iniuries  
Such as may beare hurt and damage  
By outrageous wordes and sayings  
By hurting of his person or homicide  
For to take from him his goodes or renowne

The iiii. branch of Wrath.

**C**onfuting.  
Not amending.  
Retoyling of  
euill.  
Helping to doe  
euill.

When they haue domination vppon the sinner  
Or when he is familiar with him  
That helpeth to doe euill and might let it  
Praying and retoyling the sinners  
And not to mourne for the sinne that they haue  
Not correcting them that be euill  
By counsell that thou giuest  
By helpe that thou giuest to them  
For thou defendest them that dooeth euill.

Impugning

The Sheeheardes Kalender.

The v. branch of Wrath.

**F**rowardly  
Impugning  
goodnes.  
Haunting  
Strifes.  
Strife by  
wordes.

**K** Belæuing in any heresy  
**K** for to haue meate and drinke  
**K** for the loue of one and hate of another  
**K** By custumance for they reioyce in them  
**K** By manifest hate that they will make apere  
**K** By secret rancours in their hattes  
**K** As in questions inutile and frowarde  
**K** for to shewe his science  
**K** for to gaine say him to whom they speake

The vi. branch of Wrath.

**H**omicide.  
In defending.  
Sleaving wil-  
lully  
which they  
ween not for  
to kill.

**K** Having will to slea and kyll  
**K** him selfe or other without will to slea  
**K** To slea vnadvisedly or ignorantly  
**K** By treason  
**K** By hate  
**K** for he which they slea is good  
**K** Weening to doo well and doo slea some man  
**K** In coniecturing any thing topoulsly  
**K** Or by him giue any medicine

That vii. branch of Wrath.

**U**ngenerance.  
for wronge  
dooing.  
Weening that it  
be his damage  
and is not.  
By faulte of  
some thing.

**K** Saying semblable iniuries  
**K** In saying more greater iniuries  
**K** Or iniuries though that they beene lesse  
**K** Roying him that correcteth thee for thy welth  
**K** Or doo euill to him that dooth thee good  
**K** If it displease thee & they haue done for thy wele  
**K** If any giueth or lendeth thee not their goodes  
**K** That he hath not doone that that he is not bound  
**K** Or hath not holpen thee to doo thy will, (to doo

The viii. branch of Wrath.

**I**mpatience.  
In iudgements  
of God.  
In his wret-  
chednes  
Of wrongs of  
his neighbors

**K** When that which pleaseeth God displeaseth thee  
**K** Or for the will of God pleaseeth thee not  
**K** Or thou hatest that which God would haue done  
**K** If thou be in any malady or sicknes  
**K** Or if thou be in great pouertie and need  
**K** Or if thou haue any troubles or aduersities  
**K** For they haue missayde thee in wordes  
**K** Or they haue misdoone to thy person  
**K** Or they haue misdoone in the goodes.

Debate.

The Shepheardes Kalender.

The ix. branch of Wrath.

**C**lamour.  
 Debate for  
 inutle thinges.  
 To make le-  
 sings and false  
 tales.  
 Clatering.

**A**s beauty of and fairnes of women  
 Of his lynage, frændes, and parents  
 Of thinges of the which dooth annoy  
 By very malice and hate  
 By baunting, craking, and boasting  
 By fraude and vnfaithfulness  
 To banquilly by force of speaking  
 Of for to annoy by clattering  
 Of for pleasure that they take in it.

The x. branch of Wrath.

**B**laspheyming.  
 Knowing of  
 God the which  
 apperteyneth  
 not to him.  
 Affirming of  
 good thinges  
 vnworthely.  
 To say that is  
 good y is not.

**A**s of his soueraigne might and puissance  
 Of great goodnes in vs  
 Of his rightwise iustice  
 By any errour in the which they be  
 For dread and feare of leasing  
 For couetise of winning  
 In beleuing as dooth Idolatours  
 In opinion by euill vnderstanding  
 Doing against the ordinances of the Church.

¶ Here endeth the branches and small sprays of the sinne of Wrath. And  
 heereafter followeth the xviij. branches of Slothe, as Euill thought, Anoye  
 of wealth, Redynes to euill, Pusillanimitie, Euill wyll, Breakeinge bowes,  
 Impenitence, Infydelitie, Ignorance, Wayne sorrowe, Slothfulle, Euill hope,  
 Curiositie, Idlenesse, Euagacion, Lettinge to doo good, desolation.  
 Out of the which xviij. branches, commeth Cliti. small bran-  
 ches, which bringeth a man to everlasting dampna-  
 tion and paines perpetuall.

The first branch of Sloth.

**E**uill thought.  
 Superfluous  
 thoughts.  
 Dolerous cog-  
 itacions.  
 Detestable  
 thought.

**T**o delite in thinking euill  
 Thinking that sinne is a swete thing  
 Long abiding in thinking euill  
 How they may hurt any secretly  
 That imputeth his dede vnto other  
 How dooing euill they may be sayd good  
 How they may doo euill  
 How dooing euill they may persecut  
 How they may resist to the good.



The Sheeheardes Kalender.

The ii. branch of Sloth.

**W**ith a branch of Sloth.  
**T**o sitte by custome.  
**S**inning by malice.  
**O** by desire not to loue it.

**F**or that other sinneth in likewise  
**F**or the custome is so for to doo  
**F**or there is none that reprocueth the euill dooinge  
**W**hen any looueth euill and dooth accomplish it  
**W**hen any looueth the good and dooth it not  
**W**hen any hateth the good and looueth the euill  
**W**hen any dooth good against his will  
**W**hen any reioyseth not in doing good  
**W**hen it displeaseth them not if they doo euill.

The iii. branch of Sloth.

**W**ith a branch of Sloth.  
**B**y constance.  
**B**y pusillanimitie.  
**B**y curiositie.

**I**n leauing the good which they know  
**C**hanging oft times their purpose and counsell  
**M**ake in aduersitie & raple himselfe in prosperity  
**W**ithdrawing him from the good  
**D**isturbing in the grace of God  
**F**eating to begin any good thing  
**S**eeking new thinges and vnprofitable  
**P**leasantly to heare tales and fables  
**S**eeking new tidings by his owne will

The iiii. branch of Sloth.

**W**ith a branch of Sloth.  
**D**read where they ought not.  
**D**read more then they should  
**D**read them that they should not.

**D**reading that which is to come is no damage  
**L**easing the spirituall goods for the tempo:all  
**I**f tempo:all aduersitie seme ouer greuous  
**M**aking great sorow for that thou hast lost  
**S**orowing that they haue which they desire  
**M**aking sorow if any thing hap against thy wyll  
**A**s detractours when thou liuest iustly  
**A**s defending the euill for to please them  
**O** it noyeth them not if any doo well.

The v. branch of Sloth.

**W**ith a branch of Sloth.  
**W**ill to doo euill.  
**C**ustomably for to doo euill.  
**D**elighting in euill as much as they may.

**T**hat it be to the dishonor of God  
**T**o the damage and prejudice of his neighbours  
**T**o the damnation of the soule  
**F**or the declaration of thy euill  
**F**or the displeasure of the good  
**F**or they doo that which they please and will  
**N**ot resisting euill cogitations  
**L**ouing euill delectations  
**A**ppetiting that they may delight in euill.

The Sheepheardes Kalendef.

The vi. branch of Sloth.

**B**reaking bowes.  
By negligence.  
By forgetting.  
By dispraisinge.

**W**hen any maketh a bowe and mispraiseth to doo it  
That dooth lesse to bowe then he hath promised  
That fulfilleth not his bowe as he should  
Of solemne secret bowes thinges to them belöging  
Of bowe promised to himselte oꝝ other  
Of bowe made to enter into religion  
Not accomplishing his bowe when he may  
Oꝝ that may not & dooth none other good seblable  
Oꝝ that they haue no letting foꝝ to accomplish it

The vii. branch of Slothe.

**I**mpenitence.  
Living and doo  
no penance.  
Not hauinge  
shame to sinne.  
Purpose foꝝ to  
sinne.

**B**y finall penance and neuer to repent  
By delacion from day to day of repenting  
By misprising that they will not repent them  
When after sinne they be ready to sinne againe  
When they haue no shame of sinne y they haue don  
Oꝝ without sorow reioyce them to haue doone ill  
Being in will to accomplish mortall sinne  
After that they haue sinned purpose to hide in it  
Seeking occasion to fall into euery sinne.

The viii. branch of Sloth.

**I**nfidelitie.  
Not beleuing  
that they should  
beleue.  
Beleuing that  
they should not.  
Beleuing vn-  
stedfastly.

**A**s the Jewes beleue an other vnfaithfull men  
That wil not heare the articles of the faith  
Oꝝ that heareth them and will not beleue in them  
In false Gods as dooth the Sarazins  
In Idolles oꝝ in some Simulacres  
Oꝝ beleue in deuillish thinges as witches doo  
Doubt in that, that they ought to beleue stedfastly  
Beleue and not stedfastly as they ought to doo  
Easely to let himselte be deceiued of his faith.

The ix. branch of Sloth.

**I**gnorance.  
In discretion.  
That they  
ought to vnder-  
stand.  
Not willing to  
knowe.

**D**oo without counsell y which should be counseled  
Dooing with out maner that y they ought to hold  
Dooing without wisedome thinges that is needful  
Dispraying knowledge and wil not be taught  
Not traueiling to learne that they ought to know  
Not purposing and not caring foꝝ to learne  
foꝝ they run and will take no paine to learne  
foꝝ to haue excusation of not knowing  
foꝝ sloth and negligence of learning.

The Shepheardes Kalender.

The x. branch of Sloth.

**I**n noysome-  
nes of liuing.  
falle hope.  
Disparcyng.

**W**hen good things been displeasaunt  
**W**hen all things been anoying  
**W**hen all that they doo is done heauily  
**N**ot presuming to much of the mercy of God  
**N**ot going from sinne, trust in the mercy of God  
**L**iving in sinne without the dreade of God  
**F**or the straightnes of iustice of God  
**F**or the greatnes of the sinne & they haue commised  
**T**o mistrust in the mercy of God

The xi. branch of Sloth.

**T**oward for-  
bidden thinges.  
Toward hol-  
some counsell.  
Toward the  
commaunde-  
ment.

**W**hen any expoeth him to much in perill of sinne  
**W**hen any are too much assured for to doo sinne  
**W**hen any erpoeth him to much in temptations  
**N**ot willing too be good and leaue the doyng yll  
**N**ot honozing the good & loue it better then the ill  
**D**ispraising the counsell of good folke  
**N**ot doing the commandement that they ought  
**D**ispraising the commandement of him that made it  
**N**ot louing any thing that is commanded

The xii. branch Sloth.

**D**ispile men of  
good fame.  
**N**ot fearing  
shame.  
**D**ooing good  
in euill intentio

**C**ontinuing in doing euill operations  
**I**n hauing hope to doo euill all onely  
**O**r dooing them both together  
**N**ot caring what thing is sayde of thee  
**N**ot caring if any be sleaundersed by thee  
**N**ot seeking that any be edesped by thee  
**F**raudulently, and thou knowest it well  
**W**ithout discretion, not caring to whom, ne how  
**C**autiously for thou wilt not knowe it.

The xiii. branch of Sloth.

**S**eking vnpro-  
fitable thinges.  
**D**elighting to  
vaine thinges.  
**D**ooing that  
none other can  
do.

**W**illing to vnderstand the thing that is cause of sin  
**L**abouring to confound other by force of language  
**F**or to be called wise of Idiotcs and fooles  
**T**o draw and go to such as be dissolut ious  
**O**r that they doo and make dissolute  
**O**r make thee take heede vnto all vanities  
**M**aking new things that were neuer seene  
**O**r that they learne things which been euill  
**O**r things that been only for to make folke laugh  
Ceasing

The Shepheardes Kalender.

The xiiii. branch of Sloth.

**F** Craving to doo  
good.  
**F** Seeking to doo  
euill.  
**F** No resisting  
to doo euill.

Idleness.

**K** That is to say good cogitations  
To good wordes  
And to good woꝝkes  
**K** That is to know the concupiscence of the fleshe  
**K** The concupiscence of eyen is avarice  
And to liue proudly  
**K** For annoy that they haue to euill  
**K** For loue that they haue to goodnes  
**K** For negligence of them selue.

The xv. branch of Sloth.

**F** In Idle thinges.  
**F** Of delectable  
thinges.  
**F** And wicked  
thinges.

Idleness.

**K** Exposing him in vanities  
**K** Not withdrauing him from vanities  
Willing to abide in vanities  
**K** For they beene euill and pleasant  
**K** Abiding by longe time and space  
When thy will is cherto prouoked  
**K** How cautelously they may damage and hurte  
**K** Of the more grauouly hinder  
**K** Of the more longer annoy.

The xvi. branch of Sloth.

**F** Consenting to  
them that  
dooth euill.  
**F** Not helping  
the good.  
**F** Hindring the  
good.

Idleness.

**K** By malice for to accomplish their will  
**K** For hate that they haue to the good folke  
**K** Of for hate of good that they might doo  
**K** When they mayhaue no profite without they helpe  
**K** There as they be in perill  
**K** Where as they defaile without any succour  
**K** As by himselue  
**K** Of by other persons  
**K** Of holde from them that they owe them.

The xvii. branch of Sloth.

**F** As in baine  
thinges.  
**F** In wanton  
thinges.  
**F** Of in foolish  
reioysing.

Idleness.

**K** In the beholding folke sportyng them by vanities  
**K** Setting their eyen to beholde any vanitie  
**K** Being in places populate and publike  
**K** In lustes of the body  
**K** In lightnes of corage  
**K** By force of singyng and cryyng  
**K** By laughyng to much and ouer long  
**K** To be without grauitie when they should be so  
**K** To prouoke other for to laugh


Hate




## The Sheeheardes Kalender.

Here beginneth the xx. branches and bowes of Couetise, as Compunction Rapine, Usury, withholding dette, Notpelding commised, Simony, Sacrilege, These beynge proprietarie, Taking giftes vnjustly. To haue to muche, Expending abundantly, Fraude, false compunction, Leasinge, Swearynge, Forswearing, false witnesse, Playes, beynge vagabounde. Out of the which twenty branches cometh other small twigges or branches to the number of an hundred and thirtie. And so the whole number of them is one hundred and fiftie.


### The first branche of Couetise.

<b>Compunction.</b>		Solicitude of thought	Forget the spiritual goods, for the temporall goods
		Hope to winne without due naunce	Be negligent to spiritual, & diligent to temporal
		And may not with draw the from it.	Dispraise the goods of spiritual, for them of the body
			Holding that without noyance they ne may
			Procuring goodes of other for to haue profite
		Willing to haue profite for their solicitude	
		Setting temporall goodes by great delectation	
		Being holden in loue, to get temporall goodes	
		Or to vaunt him to get more then he can.	

### The seconde branche of Couetise.

<b>Rapine.</b>		Taking by force the goods of other	To his subiects or lesse then he
		Doynge violence.	To his enemies by what maner that it be
		By curues and subsidies	To his neighbours by subtil meane
			To his subiects, for him of temporall goodes
			Or like wise, by spiritual things with threatnings
		Or in spiritual things making promises	
		Doing vnduely, without right and reason	
		Or that before they were accustomed so to do	
		Or that they be done by force of threatnings.	

### The thirde branche of Couetise.

<b>Usury.</b>		By couenant made	When any sels the deare, because of abiding,
		Without couenant, but in hope	Lende money, to haue more largely
		To sell for more forgeruing dayes.	Or for because they lende and do abide,
			Not lende without they haue and a pledg,
			Or by signes to be sure to win by lending
		When any receiueth or lendeth to haue benefite	
		As ben open Usurers	
		Or that they thinke to get money by that they sel	
		Or by accustomance so for to sel.	

Reuening

The Sheepearde's Kalender.

The iiii. branch of Couetise.

**Withholding.**  
**W**ithholding it.  
**W**ithholding it.  
**W**ithholding it.  
**W**ithholding it.

**W**ithholding it.  
**W**ithholding it.  
**W**ithholding it.  
**W**ithholding it.  
**W**ithholding it.

The v. branch of Couetise.

**Not yeilding things comitted.**  
**N**ot yeilding them by deede  
**N**ot yeilding them by deede  
**N**ot yeilding them by deede  
**N**ot yeilding them by deede

**N**ot yeilding them by deede  
**N**ot yeilding them by deede  
**N**ot yeilding them by deede  
**N**ot yeilding them by deede  
**N**ot yeilding them by deede

The vi. branch of Couetise.

**Simony.**  
**S**elling spirituall things by words.  
**S**elling spirituall things by price.  
**S**elling spirituall things by prayers.

**S**elling spirituall things by words.  
**S**elling spirituall things by price.  
**S**elling spirituall things by prayers.  
**S**elling spirituall things by prayers.

The vii. branch of Couetise.

**Sacrilege.**  
**S**taking sacred things in holy places.  
**S**taking sacred things in places not halowed.  
**S**taking things not halowed in holy places.

**S**taking sacred things in holy places.  
**S**taking sacred things in places not halowed.  
**S**taking things not halowed in holy places.  
**S**taking things not halowed in holy places.

C.t.

Stealing

The Sheeheardes Kalender.

The viii. branch of Couetise.

**H** stealing with  
out that it be  
known  
Hauing the  
goods of other  
hyding of them.  
Consenting to  
him that dooth  
euill.

Hele.

**K** for him þ thou robbest did the domage afozetime  
**K** Or thou doost it of thy proper malice  
**K** Or for thy simplenes and ignorance  
**K** for to withholde them more peaceably  
**K** for feare to be punished  
**K** Or for thou wilt alway perseuer in yll  
**K** for it pleaseth that such robbery be done  
**K** Or thou hast profite by such robbery  
**K** Or for thou fearest him that dooth such theste

The ix. branch of Couetise.

**B** A relegtous of  
the goodes of  
his religion.  
Men or women  
married.  
Of the patri-  
mony of the  
crucifixe.

Being propietary.

**K** To haue without knowledge of his prelate  
**K** Or by consent of þ prelat which appertaineth not  
**K** Or þ they haue of licēce to apzopze to much to him  
**K** when one hath any good without knowledge of þ  
**K** Or that þ one giueth to much to hys kin (other  
**K** when one spendeth pziuely the common goods  
**K** In taking moze then of necessitie  
**K** Unworthely and where it appertaineth not to be  
**K** Spending it in euill blage.

The x. branch of Coutyse.

**T** To doo hurte.  
To cause disho-  
nesty.  
To sell Justice.

Taking gites vniustly.

**K** And for to beare domage vnto other  
**K** In accusing other wrongfully  
**K** Or sometime accusing for a iust cause  
**K** As for to make treason or conspiracy  
**K** To make immundicitie and dishonest things  
**K** Or in taking both the aduerse parties  
**K** To the ende to doo his particuler profite  
**K** Hastning iustice, & wrong them that hath right  
**K** Differing to doo right to him that it longeth to,

The xi. branch of Couetysle.

**H** Getting ouer  
much.  
With holding o-  
uer much.  
Sorrowing  
that they can  
not get.

Hauing to much.

**K** By violence done for freends or for siluer  
**K** Or by vsury vniustly common to.  
**K** Or by frauds and deceptions acquired  
**K** To th'end that they may be more honored & dread  
**K** To th'end to haue the more their delighes  
**K** Or to haue moze possessions then other  
**K** for enuy of them that be richer then he  
**K** By deliting him in riches  
**K** for feare to haue scarcety of good.

Things

The Shepheardes Kalender.










The xii. branch of Couetise.

Spending abundantly.

Things lustly gotten.

Things vnustly gotten.

Things not being his.

 Giving vnustly not caring to whom  
 Lefing disorderately the goods that they haue  
 Abusing and foolishly vsing that they know well  
 In retaining them against conscience  
 Dooing almes with rapine and vsery  
 Spending them in carnallities  
 In oppopying them to his singuler vsage  
 Or appopying them to the vsage of other  
 Spending them superfluously on other persons










The xiii. branch of Couetise.

fraude.

In forecattinges.

Being double.










Procuring euill.

 By promises that they may receiue  
 By threatninges in likewise  
 Or by swete wordes  
 Shewing faire semblant for the good of other  
 Or by such semblant disfaime other  
 Or by faire semblant hurte other  
 To him that wæneþ thou art his frænde  
 To him that thou knowest to be thine enemy  
 Or indifferently to his frænde or enemy.

The xiiii. branch of Couetise.

faile compunction.

Euill reconting when they to knowe it and yelde it not.  
Consenting doo ill and doo it not

 Of that that that they owe to other lustly  
 Of that which is ought by any waies  
 Or that which is ought to other then him  
 For dredd to yelde it or to be noted  
 For shame that they haue to doo it  
 For auarice and loue of retepning  
 Holding his peace of that he knoweth  
 Doing helpe to him that misreconeth  
 Willing to hinder him that is misreconed.










The xv. branch of Couetise.

Relinge.

For meritesse.

To make other to winne.

fraudulently.

 For couetise to please  
 For pleasaunts that they haue of lesing  
 Lightly to sweare for that they know not  
 Dyding that that hurteth none ne helpeth other  
 Sometime that it be for temporall goodes  
 Sometime to prooue any person  
 That profyteth sometime, and sometime noyeth  
 That profiteþ to none and noyeth to some  
 In the doctrine and promise of religion.



The Sheeheardes Kalender.

The xvi. branch of Couetyse.

**S**wearing.  
The members  
of God.  
Often times.  
Incautely.

In contemning God and his saintes  
for to shew that he is fierce  
Or that they take pleasure to doo injury to God  
By euill custome to sweare often  
for pleasure that they haue to sweare  
for contemnement of him that they sweare  
Not taking heede what they sweare  
Doing ill to verely that they doo sweare for  
Not considering that othes should be kept.

The xvii. branch of Couetyse.

**S**wearing.  
By wordes.  
By faith inter-  
posed.  
By touching  
of thinges made.

Dolorously to deceiue and beguile  
Unwisely of that they know not  
Willingly of that they know not  
In receiuing any of the sacraments of the Church  
In the selfe thinges that be lawfull  
Or in thinges that be not lawfull  
Swearing vntruely in will to deceiue other  
Or swearing truth wening to sweare false  
Or that sweareth false wening that it be trueth.

The xviii. branch of Couetyse.

**F**alse witnes.  
That thing  
which they  
know not.  
The thing that  
they do knowe.  
The thing that  
they wene  
to knowe.

Bearing witnes of the thing that they knowe not  
Witnessing the thing wherein they be ignoraunt  
Dissembling to be ignoraunt of that they knowe  
for praise that they haue or ought to haue  
for loue of him for whom they be witnes  
for malice that they will not say the trueth  
for false opinion that they haue of the thing  
Say that the thing is true and knowe it not  
Nor requiring for the truth and may well.

The xix. branch of Couetyse.

**P**layers.  
Which be de-  
kuded.  
That be peril-  
lous.  
With person  
not appertey-  
ning.

As playes made by enchauntment  
Dishonesties in prouoking to dishonesty  
Or the which may greatly noy  
for pleasure of himselfe or to please other  
By accustomed to make such playes  
Or in hope to haue winning to doo such playes  
A lay man to play with a religious  
Or a lay man with a priest or Clerke  
Or with any man of penaunce.

The Shepheardes Kalender.

The xx. branch of courtlyse.



For to seeke wa-  
ies for to beidle.

To be idle.

To obtemper  
their ill will.



Fayning them selues and be not  
Doing such fantasy without necessitie  
Or in so dooing for to deceiue other  
Amonge such as trauaile and labour  
Or amonge them fayning to be sicke and are hole.  
Or shewing themselves more sicke then they be.  
In susteyning thinges sharpe to susteyne  
Deceiuing by fayned wordes or by enuy  
Wening to liue without any thing that is needfull

¶ Here endeth the branches and small sprazes of the sinne of Couetise. And  
heere followeth the v. branches of Gluttony eche of them doo followe other in  
order, as to seeke delycate meates. Greedynesse. Delycious dressing. Eatinge  
without houre. To make excesse. Out of the which v. branches springeth  
and groweth small sprazes to the number. xlv. the which bringeth e-  
uery man and woman that planteth them in the Arber of their bo-  
dyes vnto delectation, vnto the kitchin of infernall gulfre,  
there to be fed and made satiate with the deuill the  
chefe cooke of the kitchin of hell.

The first branch of Gluttony.



For the good sa-  
uour.

For the great  
noueltie.

In diuers appa-  
reling.



Against the profite of the soule  
Against the health of the body  
Against the health of both together  
For noueltie that it is delicious  
Eatinge frutes because they be good and ripe  
By compositions of the conditions required  
By custumance so well to dresse it  
By lightnes to be ouer abundant without neede  
By affection and pleasure that they take.

The ii. branch of Gluttony.



In appetitinge.

To much dely-  
ting.

To much filling  
them.



Meates more pzeious then longeth for them  
Meane meates and be not content with them  
Lesse meates then the state where they be required  
In being curious to fyll his belly  
Not seruing God for filling of his wombe  
Eating to often without keeping any houre  
As much as they may deuoure meates  
When he may fill him and not being content  
Not parting to the pore such meate as they haue.

The Shepherdes Kalender.

The iii. branch of Gluttony.

**D**elicious dwelling.  
By diuers  
manners.  
Or exquisitely.  
Condignely.

**N**ot to satisfy all his desyres  
Not refusing to his belly any thing it desireth  
Not refusing any euill appetite  
By arte otherwise then other maketh  
By study how well that it be difficile to doo  
By labor & paine that they take to dresse them  
Nedfull by diuers manners of matters  
Delicious for the swete and fragrant sauours  
Sumptuous not caring for any cost

The iiii. branch of Gluttony.

**E**ating without houre.  
Out of time.  
Many times.  
Unlawfully.

**B**efore a lawfull hower and without necessitie  
Or after when the lawfull houre is past  
Or what houre that it be against commaundemēt  
What thing that thou appetitest to eat  
Manifestly that other may knowe it  
Or secretly when thou onely wilt  
As on fasting dayes to eat flesch  
In place, as eating in the Church  
As meate, as eating forbydden thinges.

The v. branch of Gluttony.

**T**o make excesse.  
In quantity of  
meats.  
In ouer deere  
meates.  
Using other  
mens tables.

**E**ating more then is nedfull  
Eating so much that it greueth to soule and body  
Dooing damage vnder colour of sickness  
Not caring what they cost if they be delectable  
Ouer delicious and therefore more dearer  
Dispraying meates of light price  
For lechery and lycoroufnes  
For company that they may eat the more  
For to fulfil the better their appetite.

¶ Here endeth the braunches and small sprayes of Gluttony. And hereafter followeth the v. braunches and sprayes of Lechery, as they followe and insue one after another, the which beene these, Lechery, Immundicitie. Not giuing the dette, Abusing of his five wyttes, and Superfluitie. Out of the which branches, issueth and groweth many other small branches and sprayes to the number of xlv. The which branches if they be spered and set in the inwarde delyght of a man, or of a woman, will make them growe to the eternall perdition both of body and soule.

The Sheeheardes Kalender.

The fyrst branch of Lechery.

**L**echery.  
Fornication.  
Adououry.  
Excesse.

With all women maryed or wydowes  
With a mayden yet being a virgin  
With common women or them that are corrupt  
Whē a man companieth with other then his wife  
Or women with other then their husbandes  
Or that they be both in marriage  
With man or woman of their lynage  
With any man or woman of their affinitie  
Or that the one partie be of religion.

The ii. branch of Lechery.

**I**mmundicitie.  
Of thought.  
Of body.  
Of both together.

Long delectation of thinking of Lechery  
Giuing consent to such delectation  
Enforcing him to accomplish his will by worke  
Pollusjon by night by to much eating & drinking  
By habitation or company of women  
Euill cogitacion to accomplish such worke  
Moouing or touching the flesh by delectation  
Accomplishing worke & of will naturally.  
Or any wise not naturally.

The iii. branch of Lechery.

**N**ot giuing the due.  
For hate.  
For to shewe  
traueyling.  
For abhomi-  
nation.

When they loue other then their party  
When they knowe that they be not loued of theyr  
Or they are dispitfull and rigorous (party  
For feare the infernall paynes  
For dreade to haue pouerty  
For feare of labour that they haue of noything  
Some hath abhominacion in that they bee accus-  
Or for immundicitie of the worke (stomed  
When any dyspraysle or hate & cōpany of his party.

The iiij. branch of Lechery.

**N**ot drawing  
them in it.  
Expoling them  
selues in perill.  
Not drawing  
from it.  
Delyghting  
them in it.

Sometime by the reason of some persons  
And other times danger of the place  
And other season by reason of the time  
Of the worke when they knowe it is naught  
From the perill, and know that it is dangerous  
Or for they prouocke to such worke in perill  
In the worke and sinne of the flesh  
Or desire and will to accomplish it  
Or in thought and memory to haue down it



The Shepheardes Kalender.

The v. branch of Lechery.

**S**uperfluite.  
In clothing.  
By delytes.  
By expence.

In Jewels, rynges, spangles, and ouches  
In preciousnes of gownes, gyrdels, and clothings  
In the composition or fashion newly gotten  
By wantonnes of children playing or being idle  
By delectacion of their body taking all their cares  
In dooing all that the hart desireth  
Spending largely for the praise of the world  
Giueing where it apperteyneth not to giue  
For his delites hath spent to much of his goodes.

Explicit.

Here endeth the branches of all the vii. deadly sinnes, as they be afore re-  
herled, with all the small braunches. Also shewing howe that thre commeth  
of the great braunches each by hym selfe. And out of them thre groweth ix.  
and so euery branche hath small prayles sprynging out of them. So there is  
no man ne woman lyuing, but hee synneth venially as it is writen. Sepcies  
in dei cadit iustus. Lo if the righteous man do sinne, vii. times a day by veniall  
sinnes, then we wretched sinners howe ofte do we sinne in a day. God wot full  
ofte. But yet for veniall sinne is many remedies. Also for deadly sinne is fewe  
remedies, and but foure specially, as Confession, Contricion, Satisfaction, &  
penaunce. But the first is, thou must be sorry for thy sinnes. Secondly to make a  
make confession. Thirdly, do satisfaction. And fourthly performe thy penance  
adioyned by the confessor, for penaunce is dette that we must pray to God for  
our sinne committed, and therefore neuer looke to haue forgiveness of thy sinnes  
without repentance. Also sinne is perillous afore our Lord Iesu Christ for, iii.  
maner of reasons. The first he giueth no warning when he smiteth thee. The  
seconde, for as he findeth thee, so will hee iudge thee. The thyrde when thou  
art deade remedy is past and gone.



Here folloiweth the paynes of hell comminatoryes of synnes, to punishe the  
sinners, as Lazarus recompted after that he was rylen, as hee had  
scene in the parties infernalles, as it appeareth by these sy-  
gures ensuing one after an other.

Capitulo. viii.

The Shepheardes Kalender.



**O**ur Sauour and redeemer Iesu Christ, a little before his blessed Passion, being in Bethanye entred into the house of a man named Symon, for to take his corporall refection. And as hee was sitting at the table with hys Apostles and Disciples, there being Lazarus brother to Mary Magdalen and Martha, the whych our Lorde had rayled from death to lyfe. The whych thyng Symon doubted, and prayed our Lorde for to commaund Lazarus to shewe alsoe the assistants what he had seene in the other world. And our Lord gaue him leaue to  
 speake

The Shepheardes Kalender.

speake. And then the said Lazarus recounted how that he had seene in the parties infernalles of hell many great and intollerable paines, where as sinfull men and women were payned. Firste of Pride, and consequently of all the vii. deadly sinnes, eche payne by him selfe

first saide Lazarus I haue seene in Hell wheeles right hie, set on and hyll, the which was to looke on in manner of milles, incessantly turning about by great impituousity, rozing & whirling as it were thunder. And the wheeles were fyred full of hookes and crampions of Iron and Steele, and on them were hanged and turned the proude men and women for their pryde, with their prince, captaine and maister Lucifer.





Pride among al other sinnes is a king, a captaine and maister. And as a king hath a great company of people, in the same manner hath pride a great company of vices. And as a king keepeth & which is his, it likewise doth pride keepe the proud folke that be in his iurisdiction. Great signe of reprobatio it is for to perseuer long in pride. Pride then is a sin that displeaseth God above all other sins, as much as humilitie pleaseth him among vertues. And there is no sin that maketh a man more semblable to the deuill then pride doth. For the proud man wil not be as the other men, but he must be as the Pharise with the deuill. And for that the proud man wil enhaunce him selfe above other men, the deuill dooth with him as the crowe hauing a hard nut in his byll, the which he may not cracke, & he beareth it by a hie in the ayre, and then letteth it fall vpon a stone wheron it breaketh, and then he descendeth and eateth it. In likewise the deuill reyseth the proude man and woman for to let them fall in the harde paynes of hell. As much difference is betwene pride and humilitie, as the chaffe and the corne, for the chaffe is light and mounteth hie, & the winde carryeth it about and so it is lost, and the corne which is heauy abydeth lowe on the grounde, and is gathered by and put in garners of the farmour, and is kept for the common profite, and the chaffe is bent, lost and deuoured of beastes. And in this wise are the proude people reysed and enhaunced throught the entisement of the fiende of hell, & then fall downe by the moyst rayne of death, which maketh them heauy, and causeth them to tomble by the strength of their superbiuous blastes into the fornafe euerlasting, and there to be bent and deuoured with the horrible beastes of hell.



Secondly sayde Lazarus I haue scene in hell a fludde frozen as yce, wherin the enuious men and women were plüged vnto the nauell, & then sodainly came ouer them ryght cold and a great wind, that greued and pained them ryght sore, & when they would crite and cliche to the wonderfull blastes of the wynde, they plunged into the water with great shoutes & cryes lamentable to heare.





The Shepheardes Kalender.



**E**these be the Enuious people  
 Auye is doloure and sorowpe of the harte, of the felicitie  
 and prosperitie of other, the which synne is soueraignely  
 cursed, for that it is contraye to Charitie, that is soue-  
 raigne head of all vertues, wherby it is great signe of re-  
 probation, for by it the fiendes knowe them that shall be  
 dampned as Charity is sygne of saluation, and wherby  
 God knoweth who shall be saued. Enuious people beene  
 fellowses vnto the deuill. for if so be that an Enuyous man doe winne: then is  
 he very glad, and if he lese he is full angry with them. Enuyous folke beene  
 infect

The Shepheardes Kalender.

infecte and corrupte that good odoures to them stynketh, and swete thinges vnto them seemeth sower, in like wise is the good name and prosperity of other. But stinking things and sower to them be sweet, the which bene vices reproches, aduersities, and euill fortunes that they knowe or heare sayde of other. The Enuious folke seeke their welth in the aduersitie of other, as when of the harme of other they seeke the good in reioysing them, but with this they be not yet satisfied, but of a new they be tormented, for they haue not such ioy without displeasance and affliction at their hart, wherby they be tormented. For hee that seeketh his welth in the aduersity of an other, is lyke to hym that seeketh the fire in the botome of a water, or that loketh for woll on an bychins backe, the which thinges be but all follyes and abusions. Enuy is but the goodes and felicitie of this worlde, for the cursed synne of enuy may not ascende into heauen, It is a synne difficile to heale, for it taketh roote and is fyrd in the hart secretly, wherfore it is hard and vnpossible for to be done away by medycine, wherfore with great paines is any made hole that is infected with it. The enuious mens tongues be likened vnto a thre edged sword that hurteth and cutteth thre maner of wayes. The first hee hurteth and woundeth hys owne soule. The seconde him that hee telleth his tale vnto. And thirde hee creepeth him by whom he telleth his cursed tale.

Thus endeth Enuy, and followeth the history of Wrath.

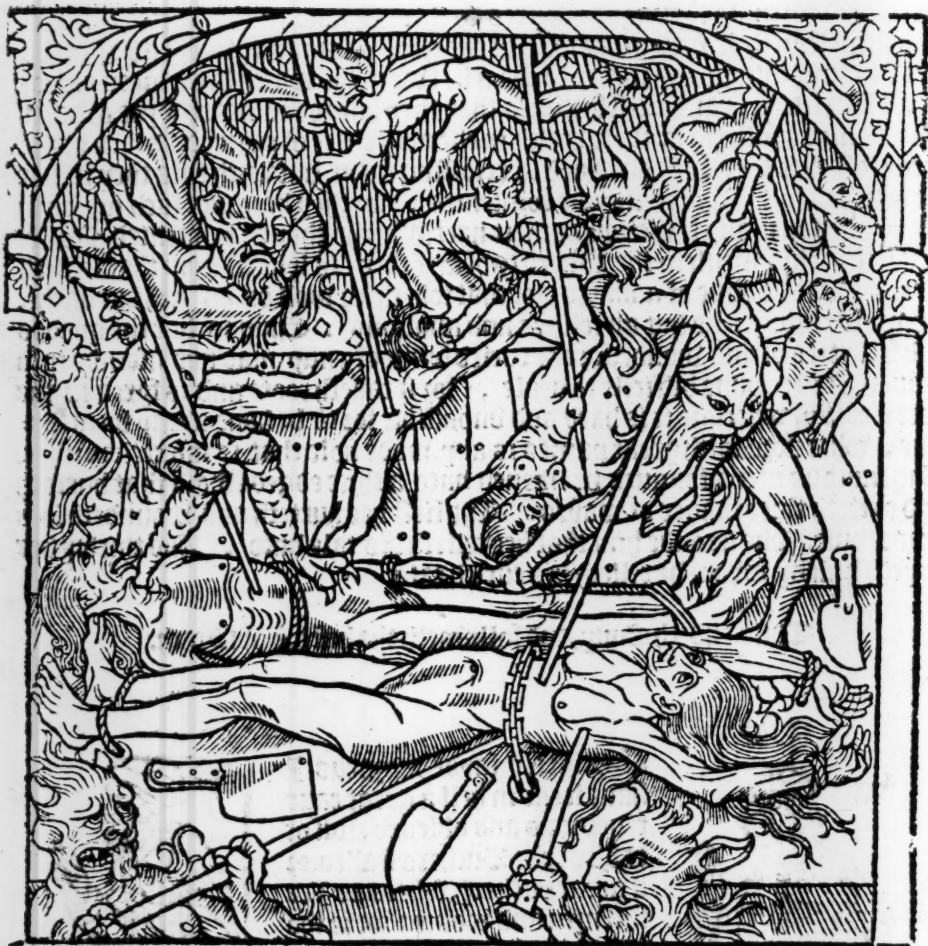
Wrath.



Thirdey sayde Lazarus I haue seene in hell a great caue tenebrous and obscure, full of tables lyke Buchers stalles, or a great buchery, where as I re full men and women were thorow pearced with trenchinge knyues and sharpe glaues, & with long speares perced their bodyes, where with the moste horrible and fearefull buchets of hell hewed and detrenched them with their glaues and knyues impiteously without ceasinge.



The Shepheardes Kaelader.



As peace maketh the conscience of a man to bee the dwelling place of God, so cursed wrath maketh it the habitation of the deuill. Wrath esletheth and laseth the eye of reason, for in a wrathfull man reason is banished, there is nothing that kepeth so much the image of God in man, as sweetnesse, peace and looue, for almightie God wil be there as peace and concord is, but wrath chaseth them from man, so that our lord may haue no abyng. The wrathfull man is lyke to a Demoniacke, the which hath the deuill within him causing him to torment and strue with himselfe, soming at the mouth, and gnashing with hys teeth, for the intollerable payne the whych the enemy dooth to hym. In like wise the wrathfull man is tormented by wrath, and dooth oftentimes worse then the Demoniacke, for without patience they beate the one with the other, sayinge iniuries, reproches, byllantes, & gyue them selues to the deuill body and soule, and



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and say and doo many vnlatofull & domageable things. By wrath sometime the deuill getteth an whole generation oꝝ all a countrey When wrath is set, the commeth noyse, and then vengeance that destroyeth and læseth all, the whiche hapneth sometime through one wrathfull man, as an yrcfull dogge the whiche moued and put strife amonge other. The fysher troubleth the water that the fysh may not see his nette, to the ende that they goe therein and be taken. In likewise the deuill troubleth the man by wrath, to the ende that he knowe not the harme that he commisseth by his wrathfull hart and courage.

Fourthly sayd Lazarus, I haue sene in hel an horrible hall, darke and tenebrous, wherein was a great multitude of serpents, bygge and small, where as flouthfull men and women were tozmented with bytings and stingings of venemous woymes, the which perced them through in diuers parts of their bodies wounding them to the hart with inextinguible payne.





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Of slouthfull people.



Slouth is tristesse of spiritual goods, & should be ordeyned to God, wherfore they loue to serue God as they ought to doe with hart and mouth, & by good operatyns, who that wyll loue God ought to knowe him redemptour and Sauour of all goodnesse that we haue had & receyued every day, knowledging our selues sinners. Great folly it is when by slouth in the time of this breuate life, we gather not goodes for the life eternall. But in these dayes many one be slouthfull to doo well, and diligent to doo euill, so that if they were diligent to doo well, as they be to doo euill, they were right happy. Also slouth is the beginner of sinne, and a great enemy to God, for he letteth men and women to serue God, and to knowe their maker and redeemer, and sencer of all goodnesse that they haue here, they be great fooles that be so slouthfull here in this little time of this shorte life, that will gather no goodes to bringe the soule to euerlastynge lyfe. But now a dayes people bee slouthfull in doing of good, and full diligent to euill, and if they were as diligent to doo good as euill, they were full of grace. Nowe he that will thinke as alter his death is not wise, for then he shall haue but the good dedes that he hath done in his life before, then shall he sorowe and plaine of the time that he hath losse by slouth, and shall sorowe that he did no good dedes when he had time and space here in this world.

Couetyse.



¶ Here endeth the v. payne of hel. And soloweth the vi. pain of hel.

Fyftly sayde Lazarus, I haue seene in the infernal paytes a great number of wyde caudrons and kettels full of boylynge leade & Oyle with other hote metalles molten, in the which were plunged and dypped the Couetyse men and women, for to fullill and replenish them of their insatiate couetyse.



The Sheepearde's Kalender.



The couetous men and women.

**C**ouetise is a great sinne and a wicked in the syght of God . For the couetous man imagineth more to gea penny, then the loue of God. And had leuer leese God then one halfe penny. For often tymes for a lyttle thinge hee lyethe and forswereth hym selfe, and sinneth deadly . The faith, hope and the charity that wold be in God the couetous man putteth in his ryche. fyrst sayth, for he beleueth to haue such thinges, the which bee necessary for him, sooner for his goodes then by the gyfte of God, as if that God mighte not helpe hym , or as if God hadde no sollicitude of his seruauntes.

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Also the couetous man hath hope to haue more ioye and consolations by his riches then God may gyue hym. And also the couetous man setteth all hys harte on hys goodes and not on God, and thus the couetous man and woman hath theyr charitie in theyr ryche chests, cofers, and bags. The couetous man hath his hart on his goodes more then on God. There as is the hart there is the loue, and loue is charitie, and so couetous men hath theyr hartes on theyr goodes. The couetous man synneth in gatheringe his goods, and in blinge it euyll, and in louing it ouer much, and sometimes better then he dooth God, the couetous man is taken in the nette of the deuill, by the which he leeseþ euerlasting life, for small tempoꝝ all goodes, as the birde dooth go into a pytfall for a woꝝme & leseþ his life, and as the moule is taken in a fall oꝝ trappe, and leseþ his lyfe for a little bacon. The couetous men and women bin lyke curres oꝝ dogges, the which that kepeth carren, and when theyr bellies be full they lye downe by it, and kepeth away the birdes that they may not eat, but dyeth for hunger for faute of that the curres hath to muche. In lyke wyse the couetous men withholdeth the goodes that poꝝe men may get none, & letteth them dye for hunger, and holdeth them in theyr subiection, and the deuill, holdeth the ryche men in his subiection that dooth the poꝝe men wronge.

Thus endeth the payne for the couetous men.

And here foloweth the vi. paine of hell.

**Lazarus.**



The vi. paine sayde Lazarus that I haue seene in a bale a flud foule and stynkinge at the bym in the which was a table with Towels right dishonestly, whereas Gluttons beene fedde with Codes and other venemous beasts, and had to drinke of the water of the same sayde fludde.



**Gluttony.**





**T**he throte is the gate of the body mā, so when enemies will take the castel, if they may winne the gate, they will lightly haue all the Castell. So when the deuill maye win the throte of a man by Glottony, easely he wyll haue the remnant and enter into the body accompanied of sinnes. for the Glottons consenteth vnto all byces, And for this cause it were of necessitie to haue a good garde at the gate, that the deuill enter not, for when one holdeth the horse by a bridell, he may leade hym where he will, so doth the deuill the glottonous man where hym liste. The seruaunt that is ouer easely nozished rebelleth ofte agaynst hys mayster. The bellye ouer fylled with drinke and meate, is rebell to the soule, so that it wyll do no good operatyns. By glottony many bin deade which might haue lyued longer, and so they haue bin homicide of the selfe, for excelle of to muche eatynge and dypnkinge corrupteth the bodye and engendreth the sycknesses,



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the which often abydgeth and shortneth the lyues . And they that norysbeth well the flesh prepareth meat for wormes, & so the glutton is cooke of wormes . A man of worship would be ashamed for to be cooke of a great Lorde . More ashamed should he be, to be a cooke of wormes . They that lyue after the desyre of fleshe, lyueth after the rule of the swine in eatinge without measure lyke an unreasonable beast. This is the hogge as it were an abbot ouer glotinous people, of whom they holde theyr order and regule, wherby they bin constrained to keepe them in theyr cloyster, that is in the tauerne and ale houses. And likewise as the hogge theyr Abbot lyeth in a rotten dunghill or in the miry puddle, so do they alwayes lye in the stynkyng infection of Glottony, till they be dronken and without wytte.

¶ The vii. payne sayde Lazarus, I haue seene a felde full of deepe welles replenished with fyre and sulphre, wherout issued smoke thicke & contagious wherein a'll lecherous persons were tormented incessantly with deuyls.





**O**f all the vii deadly synnes . Lecherie please th moste vnto the deuyl . For it fylleth and corrupteth bothe the body & the soule together , and by Lecherie the deuyl wyrmeth two soules at once . And many lecherous persons will auaunte them selfe , and say that they maye not haue theyr full desyre and luste of that synne . Lecherous men and women bee more discouraged and vglie then the deuyl , in the superabundaunce of that sinne . Hee is a foolish marchaunt that maketh a bargaine , of the which he knoweth well y he shall lese thereby , and repent him of his bargayne makinge . In lyke manner of wyse , eche Lecherous man hath great paine , and spendeth his goodes and his vnderstandinge to fulfill and accomplishe hys lustes and delighytes , and after repenteth hym of his expence , and yet the worst is , hee is in daunger of his soule till he be repentaunt , & doo sufficient penaunce . The Lecherous men and women lyuinge beene tormented with thre infernall paynes , as heate , kincke & remorse of theyr consyence . For they be hotte by concupiscence . They be stinking for theyr immundicitie . For suche sinne is all stynkinge and maculeth the body and soule , which all other synnes fylleth but the soule .

¶ Also they bee not without remorse of consyence for the offence that they haue done to God , Lecherie is the pytte of the deuyl . wherein he maketh sinners to fall . To the whiche many helpeth the deuyl to caste them selfe in it . whom wyllingly they goo to the bynne knowinge that the deuyl wyll caste them in . Good it is not to harken women , better it is not to beholde them , and muche better it is not to touch them . To this sinne belongeth foule wordes , villaine songes dishoneste touchynges , the which abhorreth not Bawdes , harlots , whores , and such as frequenteth and perseuereth in the same .

Thus endeth the vii. deadly synnes , figured eche by him selfe  
lyke as Lazarus had seene in the partes Infernalles.



Heere after follooweth the thirde parte of the Kalender and compoſte of  
Shepheardes , Salutarie ſcience , and garden of vertues ,

Capitulo . ix .

f. iii.

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**V**ho that wyl haue on a peece of earthe greate abundaunce of frute, fyrste they ought to take awaye all thinges that bin noy-  
some, and after laboure it wel, and then sow good seedes. In like  
wyse a man should laboure and clense his conscience of all hys  
synnes, laboure by holy meditations and lowe vertues and good  
operations, for to gather fruite of cuerlastinge lyfe.

¶ Then sythe that here before hath byn spoken of vyces rudely and lyghtly,  
now it behoueth hereafter to speake of vertues in the thirde parte of thys pre-  
sente booke, the whiche shalbe as a lyttle garden pleasaunte, full of trees and  
floures. In the whiche the contemplatiue person may sport and play, & by good  
enliuementes gather sundry vertues, and edifye hym selfe in good exercyse,  
wherewith his soule shalbe adorne and ordeyned afoze his spouse Iesu Christ  
when he shal come to vspyte and dwell with hym. In the begynnyng of the  
whiche partie shalbe the Oracyon domynicall of our Lord, with the declara-  
tyon the better to vnderstand it, and the sayde partye shal contayne vi. par-  
ties. The first partie shalbe the declaration of the sayde prayer. The seconde  
the salutation Angelyke that Gabryell made to Mary when she conceived  
her



her childe Iesus. The iii. shalbe of the xii. articles of our saythe. The .iiii. shalbe of the x. commaundementes of the lawe. The fift shalbe of the fiefelde of vertues: for the first ye ought to know that by the oraison of our lord, that is the Vater noster, when we saye it we demaunde of God suffysaunce of all thinges necessary for the salute & helpe of our soules & of our bodies, not only for vs, but for all other. And for all this cause we ought to haue the sayde oraison in great cōtēplacion, & say it with great deuotio vnto God. And vnto young people it should be taught & sayd to them, for though they vnderstand it not, yet it profiteth thē to haue the kingedome of heauen. And they say it in perfyte loue & charitie. In the Vater noster, we aske vii. petitions. By eche petition we may vnderstande vii. other thinges. As the vii. Sacramentes of holy Church. The vii. gyftes of the holy ghoſte. The vii. armoures of iustye spirituall. The vii. vertues principall that we should exerce. The seuen workes of mercy bodily. The vii. workes of mercy ghostly. The vii. deadlie synnes that we should dreade. The declaration is this, Our father that art in heauen thy name be made holy. In this petition, we aske of god our father to be his sonnes, for otherwyse we can not be called his sonnes, nor he our father, & that his name may be made by vs more holier then any other thinge, wherfore we receiue the sacramēt of baptisme, without that, mā may not be made the sonne of God, & to receiue the vertue of mekenesse against pryde & thē to clothe the naked, & helpe the needie both bodely & ghostly. The ii. is, thy kingdome come to vs in this petition. In so much the name of God may not be perfitly halowed of vs in this wo:ld, we aske his realme. In the whiche perfitly we shal halowe it, for to that kyngdome we be very hetres. This petition is the sacrament of priesthod, by the which we are taught to good workes, & the gift of the holy ghoſt is the gift of vnderstanding, for to vnderstande & desyre the kingdome of heauen, and we arme vs with the helme of largenes against couetous. The iii. petition is thy will be don in the earth as it is in heauen. For it is the saythfull will of God that his will should be fulfilled that is his cōmaundement, by this petition we make obeisaunce to God in our hartes, when we desyre to do his will. But this is vnderstande the sacrament of Chastite, by the which wee auoide fornication, and the gifte of counsell of the holy ghoſt for to order our obeisaunce veritably. And so we arme vs with the armour of saluation against enuye. The fourthe petition is, our daylie bread geue vs this day. Here we aske of God to be sustented with materiall bread for our bodyes and spirituall bread for our soules, that is the bread of life, the body of Iesu Christ, the which we receiue by sayth, in mynde of his passion. The gyft of the holy ghoſt is strength to be faithfull in our beleefe, take we the sword of patience agaynste the synne of Ire, and bysye the sickle men bodely and vse vertue of temperaunce agaynste wrath. The fyfte petition is, forgiue vs our synnes as wee forgiue all men, for trust well, he that wyll not forgiue for the loue of God: God wyll neuer forgiue hym his synnes.



## The Sheepheardes Kalender.

nes. And these .iii. petitions folowinge we aske of God to be deliuered fro all euill, as of the sinne that we haue done deadely, & by these we aske of God, to be assoyled and to geue vs pardon by his mercye, by the which we vnderstande the sacrament of penaunce & forgiuenesse of sinne, the holy ghoſts gift is ſcyence ſoꝛ to vnderſtande the woꝛkes of mercy and to eſcape ſynne. And ſo clothe vs with lightnes againſt couetyſe, and comfoꝛt poore pryſoners and giue good counsell to them that aske and neede it, and take the vertue of ſapth againſt couetyſe. The vi. petitione is ſuffer vs not to be overcome in temptation by the ſeconde euill that is not done, but it may happen & we fall by the way of temptation. Here we aske of God to be ſtedfaſte in the ſapth, & that we way gladly do good woꝛkes in the vertue of hope and ſtrength to do good dedes, & withſtand temptation to the which proſpyrith to vs the Sacrament of confirmation, which giueth to vs the knowledge of God by the vertue of verity. The gift of the holy ghoſt, and ſo take we the ſpere of ſoberneſſe againſt glotony, and comfoꝛte pylgrimes by vertue of hope. The vii. petition is to deliuer vs from all euill. Amen. The thirde euill, is euill of payne that ſinners maye haue if they ſerue not God, & by this petition we aske that we may be deliuered from all paynes and ſaued in Paradyce, vnto this ſay we all. Amen. By theſe we aske, ſo it be done as we deſyre. By the whiche we receyue the ſacrament of the latter annoyntynge, that gyueth vs the ſure way of ſaluation, the gift of the holy ghoſte, is drede of iudgementes of God, and gyde vs with the gyrdle of chaſtitie agaynſt lechery, and bury we them that be dead bodely, and pray ſoꝛ our enemies goſtly, get we in vs the vertue of charitie, and eſchewe the ſinne of lechery.

¶ Thus endeth the Salutary ſcyence and garden of vertues.

And hereafter ſolloweth an other  
decleration of the Vater no-  
ſter. Capitulo. x.



The Sheepearde's Kalender.



**O**ur father ryght merueylous in his creation, swæte and lowing rich of all goods that byn in heauen, myrrour of trinitie, crowne of iocunditie, and treasure of felicity. Holy be thy name & swæt as hony in our mouth thou arte the melodyous harpe that causeth deuotion to sownde in our eares, and to haue it continually by the desyre of our hartes. Thy realme come to vs. In the whiche we shalbe euer in ioy and rest, without trouble, and sure neuer to lese it, Thy will be don in earth as it is in heauen. As to loue all that thou louest, and to hate all that thou hatest, and that we keepe euermore thy commaundementes. Our dayly breade giue vs to day that is to saye breade of doctrine, breade of penaunce and breade for our bodely sustentacion, And forgiue vs our synnes, that we haue done, agaynste thee, agaynste our neyghbours, and agaynste our selfe. Semblably as we forgyue other that haue offended to vs, by wordes, on our bodies, or our goodes, And suffer not that we be ouercome in temptaciō that is to say, as by the deuill, the worlde, and the fleshe. But deliuer vs from all euil woorkes redy done, and also them for to come. Amen.

¶ Here foloweth the story of the Vater noster.



**I**n the story here before, sheweth to simple people how this holy praier the Vater noster. should be said to God the father, & to God the son & to God ꝑ holy ghoſt, And to nōe other. The which praier conteyneth and taketh al that be rightfully asked of God, and our Lord

The Sheepheardes Kalender.

Lord Iesu Christ made it there to the entent that we should haue more hope, and deuotion, and he made it on a time when he taught his apostles, specially to make prayson. And then the disciples sayde Lorde and mayster learne vs to pray, & then our Lord opened his holy mouth and sayde to his apostles when ye will make any prayers, after this maner as here foloweth, shall you begynne sayinge thus.

¶ Our father whiche art in heauen halowed be thy name. Thy kyngedome come. Thy wyll be doone in earthe as it is in heauen. Giue vs this daye our dayly breade, And forgiue vs our trespases as we forgiue them that trespas against vs, and let vs not be led into temptation. But deliuer vs from euill. Amen.

¶ Here after foloweth the salutation that the Angell Gabriell made to the glorious virgin Mary, with the greeting of the holy woman S. Elizabeth.

Haile Mary full of grace, our Lord is with thee.

Blessed be thou of all women, & blessed be þe fruite of thy wombe Iesus.



Secondly in the booke of Iesus, the salutation is such.

Haile Mary full of grace our Lorde is with the, Blessed be thou amonge all women, and blessed be the fruite of thy wombe Iesu Christ. Amen.



The Sheepheardes Kalender.

The Salutation of the Angell  
Gabriell.



**I**n this salutaciō is  
three mysteries. The  
first is y salutaciō  
that the Angell Ga  
briel made. The se  
cond is the louing  
commendation that S. Elizabeth  
made, mother to S. John Bap  
tist. The iii. is the supplication y  
our mother holy Church maketh  
And they be y most fairest wordes  
that wee can saye to our Ladye:  
that is the Ave Maria, wherein  
we salute her, prayse her, pray her  
& speake to her. And therefore it is  
onely said to her, and not to saint  
Kathryn, nor to saint Margaret,  
nor to none other sainte. And if  
thou demaunde how thou mayest  
then pray to other saintes I saye  
to thee thou muste praye as our  
mother holye Church prayeth in  
sayinge to S. Peter Holy S. Pe  
ter pray for vs S. Thomas praie  
for vs. That they may pray to  
God to giue vs grace, and that he  
forgiue vs our synnes. And that  
he giue vs grace to do his will &  
penaunce, & kepe his comaunde  
ments, and so we shall pray to the

saintes in heauen after the necessity that we haue.

S. Peter, S. Andrew, S. James the great, Saint John, Saint Thomas, S.  
James the lesse, Saint Phylip, S. Bartholme we, S. Mathe we, S. Symon, S.  
Jude, and S. Mathias.



Chyrdly in the booke of Iesus is salutory science, and is the Credo  
whiche we ought to beleue on payne of damnation.

Capitulo. x.

I beleue



# The Shepheardes Kalender.



I beleue in God the father  
almighty, maker of heauen  
& earth and in Iesu Chryst  
his onely sonne our Lorde.

whiche was conceived of  
the Holy ghoſte, and ſuffe-  
red paſſion vnder Pon-  
tilate, crucified, buried,

went into hel, the iii. daye  
roſe from death. Aſcended  
into heaue & ſitteth on the  
right hand of the father.



And after ſhall come to  
iudge the quick and the  
dead. I beleue in the  
holy ghoſt,

the Holy Catholique  
Church, the commu-  
nion of ſainctes, and  
remiſſion of ſinnes.

The reſyrge of the  
fleſh. The cuerlaſting  
life. Amen.

**S**aynt Peter put the fyrst article and sayde. I beleue in God the father almighty Creatour of heauen and of earth. Saint Andrew we put to the ii. and sayd I beleue in Iesu Christ his onely sonne our Lord. Saint James the greate put to the iij. saying. I beleue that he was conceived of the holy ghost, borne of the virgin Mary. Saint John put to the. iiii. saying. I beleue that he suffered passion vnder Ponce Pilate, was crucified, deade, and buried. Saynt Thomas put to the v. sayinge. I beleue that he descended into hell, and the thyrde daye arose from death to lyfe. Saynte James the lesse put to the vi. saying, I beleue that he ascended into heauen and sitteth on the right hande of God the father omnipotent. Saynt Phyllip put to the vii. sayinge. I beleue that after he shall come to iudge the quicke and the deade. Saynte Bartylmewe put to the. viij. sayinge. I beleue in the holye ghoste. Saynte Mathewe put to the. ix. sayinge. I beleue in the holy Churche Catholyke. Saynt Symon put to the x. sayinge. I beleue the communion of saintes and remission of synnes. Saynt Jude put to the xi. sayinge. I beleue the resurrection of the fleshe. Saint Mathias put to the xii. saying. I beleue the life eternall. Amen.

¶ Here foloweth the Crede as it ought to be sayde.

**I**beleue in God the father almighty Creatour of heauen & of earth And in Iesu Christ his onely sonne our Lorde. That was conceived of the holy ghost, borne of the virgin Mary. Suffered passion vnder Ponce Pilate, crucified, dead and buried. Descended into hell, and the thyrde day arose from death. Ascended into heauen & sitteth on the right hand of God the father omnipotent. And after shal come to iudge the quicke and the dead. I beleue in the holy ghost. The holy church Catholyke The communion of sayntes, remission of synnes. Resurrection of the fleshe and the lyfe eternall. Amen.

**T**his Crede was made & composed by the xii. Apostles of our lord of y which euery Apostle hath put to his article as is hete aboue shewed in the sayd Crede, as much as one of one parte as of the other, & our faith catholyke is contayned in the said xii. articles. y is the beginning of our helth, without the which none may be saved, ne do nothinge that is agreeable vnto God, and sayth ought to be at the heart by knowledge of God. In the mouth by confession & prayynges to him in worke by exercysinge of his commaundements and good workes, and the which sheweth them that so dooeth to haue true sayth & lyfe. that is to saye to loue them. And how wel that sayth in harte bee good, that in the mouth also, neuerthelesse the best is that which lyeth in good workes that one dooth, & is the same sayth that lyeth in the hart and mouth, for there is but one faith, and one God. And this same Crede ought to be had and knowen of euery man and woman hauinge age competent and vnderstanding of reason, & ought for to say it both in the morning & in the euening euery day deuoutly, for it is of right great deuotion. Therefore a good Christian mā as soone as he riseth from his

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hys bed, and is arayde & clothed, kneleth besyde hys bedde or other where, and  
 byst blesseth hym with the lygne of the crosse & then sayth. Credo in deum. Or  
 I beleue in God the father almighty, as is aboue sayd. Then after the Vater  
 noster to God. And to our Ladye the Que Maria: & afterwarde recomaunde  
 him to his good Angel in makynge prayer to him saynge. My good Angel I  
 require thee to keepe me and gouerne me. In lyke wise whē he goeth to rest at  
 night. And so at the least twyse in the day, at the moztow and in the euening.  
 ¶ Fourthly in the booke of Jesu is the .x. commaundementes of the lawe, that  
 God gaue to Moyses on the mount of Synay, for to preache and teache to the  
 people. Capitulo. xii.



One God onely thou shalt  
 loue and worship perfectly.  
 God in vaine thou shalt not  
 sweare, nor by y he made truly  
 The sondays thou shalt keep,  
 in seruing God deuoutly.  
 Father & mother thou shalt ho-  
 nour and shalt lyne longly.  
 Mansleaver thou shalt not be,  
 in dede, ne willingly.  
 Lecherous thou shalt not be of  
 the body ne consentingly.  
 So mans goods thou shalt not  
 steale nor withhold falsly.  
 Falsse wytnesse thou shalt not  
 beare, in any wise lyingly.  
 The worke of the fleshe desire  
 not, but in maryage onely.  
 The gooddes of other couet not  
 to haue them vniustly.



¶ Furthly the sayd comaundementes ought to be obserued & accom-  
 plished vpon payne of euertlasting dampnacion of body & soule  
 of them y haue the blage of reason, for without the knowledg of  
 them conuenable we may not eschewe & fle the synnes, nor haue  
 knowledg of them, nor confesse vs verityably of our synnes, wher-  
 fore the ignoraunce of them comen by desire, affection, or other malice excuseth  
 not them y knowe them not, but accuseth & condempneth them, & therfore our  
 lord comaundeth them to be had in meditacion in their houses & without, in sle-  
 ping & in wakinge, & in all workes. And thus we beholden & bounde to kepe  
 them, so that he which neuer hard speke of them, & thinketh not to do euil if he  
 trespas in one only willingly, & dyeth sone after, he should be dampned perdu-  
 rably. By this it appereth that ignoraunce of the commaundementes bin peril-  
 lous, wherfore eche man & woman study for to knowe them & lerne them suche  
 as thou must giue a reckoninge for, as your children, seruauntes, and other.

Holy



# The v. Commaundements of the Church.



**F**ifthly in the booke of Je-  
sus bin the v. commaund-  
ments of y<sup>e</sup> Holy Church  
whiche ought to be kept,  
of al them that hath vlsage  
of reason, after as they be of power.  
And it is sayde after that they be of  
powder, for that yf the man or woman  
that may not confesse them, or receyue  
at Easter, or kepe the holy day com-  
maunded.

O<sup>r</sup> the fast of obligation when they  
haue will to do them, & bin lawfully  
letted, sinne not. But euery man and  
woman kepe them not that Quarice,

flouth, or desyre to se many pleasures, as Daunces, Playes or Jugglers or  
dispraisynge of our mother Holy Church be not cause that they trespassse the  
commaundement, to the ende that they runne not into damnation, from the  
which the mercy of God kepe vs. Amen.

Here is to be noted that the transgression of the commaundements of the holy  
Church oblygeth deadly sinne, and by contynuaunce eternall damnatyon,  
as doth the oblygacion of the commaundementes of the lawe of whom is sp<sup>o</sup>-  
ken before. For they that heareth the priestes reading the commaundementes  
in the Churche on the Sondayes in the parochiall seruice time, and accom-  
plysheth the sayd commaundements, heareth God and doth his will, but all  
that misprayseth the priest and doth not theyr commaundements after the or-  
dinaunce of the Church, misprayseth and sinneth mortallie.

¶ Thus endeth the v. commaundementes of our  
mother holy Church.

Here

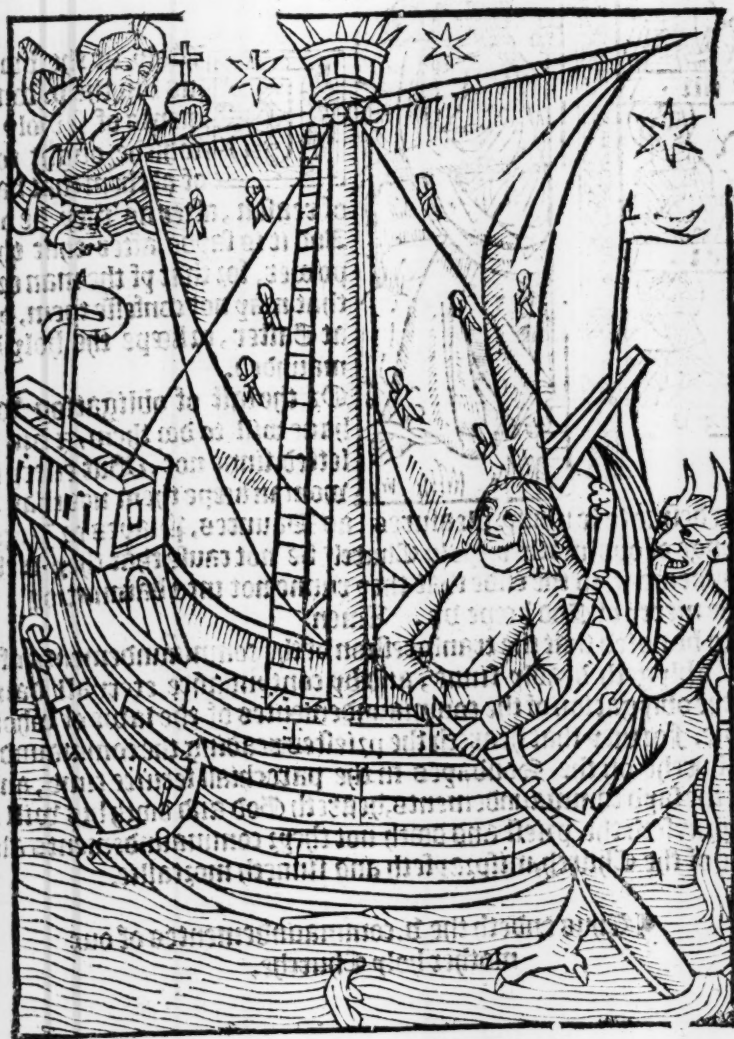




The Shepherdes Kalender.

¶ Here after follooweth of the man in the Shippe, that sheweth  
the vnstable nesse of the woꝛlde. Capitulo. xiii.

Qui finem attendit felix & quibene uiuit. Ergo quilibet ades peccor hic ista, perlege pensa, Moys-  
tem pie metuens, ueniant per te, portetis plura. De reliquis cautus bone facit cramine serua.



Vive mori presto munda sub men requietis. Semita non virus deus optimus anchora portus.  
Felix qui potuit tam tutum tangere portum, sed miser est quicunque sub peste gehenne.



God gyde me right, that I once myght  
Come to the porte of peace  
Myne exchaunge make, and retorne take  
That myne enemyes me to cease  
One me folowed, wold me haue shalowed

In the goulfe dangerous  
With wordly glote, he dooth me tolle.

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Amonge the waues perillous  
On rales holow, some do me followe  
Enemies me take  
A great number, do smite me vnder  
I doubt I shall not scape.  
The fiend with woe, the world also  
My flesh doth me trouble  
I wake and sleepe, to mee they creepe  
Thus encereaseth my sorow double.  
They bid me not spare, but bpe their woe  
As all worldly vanitie.  
They say hope amonge, for to liue longe  
Thus doe they comber me.  
The world doth smyle, me to beguile  
And so doth the other two,  
Now must I seeke, some me to keepe  
To saue me from my foe.  
I haue found one, euen God alone  
I neede none other ayde  
That by his might, put them to flight  
And made them all afraide  
He spake to me full curteously  
And profered me full faire  
If I doe well with him to dwell  
In heauen to be his heire.

Versus.



**N**Os sumus in hoc mundo, sicut nauis super mare  
Semper est in periculo, semper timet accubare  
Præuigilanti, nos oportet remigare:  
Ne bibamus de poculo dire mortis, et amare:  
Esto homo res fragilis curis oppressa labore  
Mortis iudicis baratri perplexa timore  
Si virtus sola tutam dat ducere vitam.  
Virtus sola potest æternam condere famam  
Felicem merita faciunt non copia rerum  
Grandia non dicant: dicat bene grandibus vii.  
Discite nunc mortales quam sint mortalia vana,  
Precessere patres matres magnique parentes.  
Nos sequimur paribus ad mortem passibus imus;  
Vnde superbibimus in terram, terra redimus.

G. i.

Super

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Super non fueram, nec ero post tempore pauco  
Milia nunc putrium quorum iam multa volupras  
Perdita fama silet, anima anxia forsitan ardet.

**T**he mortall man liuing in this world, is well compared to a ship on the sea or on a perillous riuer, bearing rich marchandise, which if it come to the porte where the marchant desireth, he shall be happy and rich. The ship as sone as it is entred into the sea, vnto the ende of her viage, night and day is in perill to be drowned or taken with enemies, for in the sea be perills without number. Such is the body of man liuing in the world, the marchandise that he beareth is his soule, his vertues and good woorkes, the port or ha- uen is death, and Paradise for the good, to which who that goeth thether is soueraignely rich, the sea is the world full of summe. For who that assayeth for to passe it is in perill to leese body and soule, and all his goodes, and to be drowned in the sea, of hell, from the which God keepe vs. Amen.

Here foloweth the feld of vertues. Cap. xlii.

**I**f walking farther north in the felde of vertus, and in the way of health, for to come to the towne of Sapience, necessarily behoueth to loue God, for without the loue of God none may be saued, and who that will loue him ought first to know him, for of his know- ledge one cometh to his loue: that is Charity the Soueraigne of all vertues. They knowe God & loue him that keepe his comaundements, & they mis- know him that do not so, to whom in the great necessitie of their discealling: & at the day of iudgement shall misknow them & say to them. I knowe ye not nor wote not what ye be, go ye cursed out of my company. Knowe we then God and loue him, and if we will do thus, knowe we first our selfe, and by the knoweledge of our selfe, we shall come to the knoweledge & loue of God, and the more that we knowe our selfe, the better we shall knowe God, if we be igno- rant of our selfe, we shall haue no knoweledge of God. To this purpose we must note one thing and know. vii. The thing that we must note is this. Who that knoweth himselfe knoweth God, and shall not be dampned, who knoweth him not knoweth not God, and shall not be saued. vnderstande of them that hath wit and discretion with lawfull age, of the which knoweledge non is ex- cused after he hath sinned deadly. for to say that he was ignorant. By this appereth the ignorance of him selfe, and of God right perillous. Deadly synne is begininge of all euill, and contrarily knoweledge of God and of him selfe is Soueraigne science and vertue, beginning of all goodnes. The seuen thinges that we ought to haue ben the. xii. articles of the faith, that we ought to be- lieue stedfastly. Also the petitions conteyned in the Pater noster, by the which we demaunde all things necessary for our health, & that we ought to hope in him

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him, also the commaundements of the lawe, and of the holy Church, whiche ensigneth vs what we should do, and what we should not do, and all things belonging to the same. Also if we be in the grace of our Lorde or not. And howe be it that we may not know it certainly, neuerthelesse we may haue some coniectures, whiche be good to knowe, and knoweledge of God. Also knoweledge of him self, by the which things we may come to the true loue and charitie of God, to accomplyshe his commaundementes and meryste in the realme of heauen, wherein we shall lyue perdurably. Of the three fyrst is ynoughe sayde, that is to knowe the .xii. articles of the fayth, in the whiche lyeth our fayth and beleefe, and the thinges that we ought to demaunde of God, be conteyned in the Vater noster, wherein our hope lyeth. Also the tenne commaundementes of the lawe, and of holpe Church, where as Charitie is shewed in suche as kepe them, by probacion of the loue of GOD, and do hys commaundementes and good workes. Nowe will we speake of the other. .iiij. And firste of the vocation in the whiche we be, whiche is the fourthe thyng that eche man ought to knowe. Eche man ought to knowe his vocation, and the thinges belongeinge to the same be iuste and honest for his health and rest of his conscience. A good Shepeherde ought to knowe the arte of shepe keepinge, and to gouerne shepe, and leade them into pastures, and to heale them when they be syke, and shere them in season, to the entent that through his defaulte no dammage come to his maister. In likewise he that laboureth the corne to knowe what grounde were good for euery maner of grayne, and ought to tyll the earth, and when time is to sowe, wæde, reape, and thresh, so that his maister may haue no dammage by him, Semblably a Surgion ought to knowe howe to comferte and heale such felkes, that he hath charge of, without hyding of his arte or Surgery. Consequently a marchaunte ought to knowe the vtteraunce of his merchandise to other with no moze fraude then he would hym selfe shoulde haue. Also an Aduocate or a Proctour ought to knowe the rightes and customes of places, that by their faulte Justice be not peruerterd. A Iudge also oughte to knowe (bothe the parties heard) who hath right and who hath wrong, and iudge egally after true Justice. Also a Prieste or a religious man oughte to knowe theyr orders and keepe them, and aboue all thinges ought to knowe the lawe of God and teache them vnto the ignorant. And thus of all other vocations. For all them that knowe not their vocation be not worthy to be, and liue in peryll of their soules for theyr ignoraunce. The fyfth that all men ought to knowe, is if he haue discretion and vnderstanding, to knowe if he be in the grace of God or not. And howe be it right difficile, or God onely knoweth it, neuerthelesse we may haue coniectures that sheweth it, and sufficient for Sheperdes and lay people to knowe, if they be in the loue of the Lord, and if they haue coniecture to be in it, therfore there ought none to reput theselues iust, but ought to humble them selues, and aske him mercy, that maketh sinners become iust



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and none other. Principally we ought to know this science when we will receaue the body of Iesu Christ . For who that receiueth his grace and goodnes receaueth his saluation, and who that receiueth him otherwise , receaueth euerlasting damnation , of the which thing euery man is iudge in hym selfe of his owne conscience, and none other . The coniectures wherby we may knowe if that we be in the grace of God or not. The fyrste coniecture is when we do trauaill for to cleanse our conscience of our soules by penance as much as if we laboured to get some great good, that we be not culpable of any deadly synne done, or in wil to do, nor in any sentence, then it is good coniecturing to be in the grace of God . The seconde coniecture that sheweth in lyke wyse to be in the grace of God, is when we be more prompt and ready to good, obseruing and keeping the commaundementes of God, and do al good workes that we shoulde haue accustomed . The thirde coniecture is when we heare gladly the worde of God, as sermons and good counsaylers for our saluation. The fourth, when we be sozpy and contrite at our hart to haue comysed and done, any synne. The fift is when with good purpose and wyl of our selues we persequer to keepe vs from synne in tyme to come. These coniectures be they wherby shephards and lay people knowe if they be in his grace or not, as much as in them is possible to knowe . The .vi. thinge that euery man ought to knowe is God, for all men ought to knowe God , for to accomplishe his will and commaundement by the which he would be loued with al thy harte, with all thy soule, and with all the force that we haue, whiche we may not do, if we knowe him not, then who that would loue God , ought to knowe him, and the more that they knowe him, the more they loue him wherfore hereafter shal be saide howe Shephardes and simple people doth knowe him. Shepherdes and simple people for to haue knowledg of God of their possibilitie considering thre thinges . The firste is, that they consider the right great ryches of God, his puissaunce, his soueraigne dignitie , his soueraigne noblenesse, his soueraigne ioye and blisse. The seconde is for they consider the right noble, ryght great and maruelous operations and workes of our Lord God. And the thirde consideration is, for they consider the innumerable benefites that they haue receiued of God, & that continually euery day they receiue of him, and by these considerations they come to the cognisance and knowledg. fyrst to knowe God, shepherdes and lay people considereth his great riches , plenteous abundance of the goodnes that he hath, for all the treasures and riches of heauen and of the earth be his, for all goodnesse he hath made, of the which he is fountayne, creatour, and mayster. and distributeth them largely vnto euery creature, and he hath no neede of any other. Wherefore it behoueth to say that it is right riche. Secondely he is right puissaunt, for by his great puissaunce he hath made heauen , earth, and the sea, with all thinges conteyning vnto them, and might vndo them. If that it were his will, vnto the which puissaunce all other be subiect, and trembleth before hym

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him for his great excellency . And who that woulde consider euery worke of God should finde enough to marvail on. By the firste of these considerations God is knowen to be right rich, by giftes , that he geueth to his frendes, and by the second he is knowen right puissaunt for to venge him on his enimies. Thirdly he is soueraignely worthy, for all the thinges of heauen and of earth oweth him honour and reuerence, as to their Creatour and him that made them, as we see children honour father and mother of whom they be descended by a generation, and all thinges be descended of God by a creation, to whom ought to be giuen great reuerence, and he is so worthis. Fourthly he is soueraignely noble, for who that is soueraignely rich, puissaunt, and worthis , him behoueth to be soueraignely noble , but none other but God hath riches, puissaunce, and dignitie, as he hath, wherefore of such nobles ought to be sayde that he is right noble . Fifthly he hath soueraigne ioye , for he that is riche, puissaunte, worthis and right noble, is not without soueraigne ioye, and this ioye is full of all goodnes, and ought to be our felicitie, to the which we hope to come. That is to know and see God in his soueraigne ioy and gladnes, for to haue with him eternall ioy that euer shall dure. And this is the first consideration of God that Shepherdes and other simple people ought to haue. Secondly for to know God considering his great noblenes & maruelous works the bountie and the beautie of the things that he hath made , for it is commonly said One may know the workman by his worke. Knowledge we then the worke of God , & knowledge we that his beautie and bountie shineth in the operations that he hath made, which if they be fayre and good, & workman that hath made them must needs be faire and good without comparisō more then any thing that he hath made . Be it considered of the heauens and the thinges therein set, what noble and maruailous worke how may one consider their excellencie and bounty. Be it considered also as we may of the earth the right noble and marueylous workes of God, the golde, the siluer, and all maner of mettalles, and precious stones in it, the fruites that it beareth, the trees, the beastes that it sustenteth, and of the bountie that it nourieth. Be it in likewise considered of the Sea, the riuers, and the fish nouriished in them. The wether, the elements, the ayre, the windes , and the Birdes that flyeth in them, and all the blage and seruice of man . And consider the worke man that of his puissaunce hath all made, and by his sapience hath righte well ordered his workes, and gouerneth them by his great bountie, and by this maner we may knowe God , as Shepherdes and simple folkes in considering his workes. Thirdly for to knowe God , consider the great benefites that we receyue daylie of hym , which may not be numbred for their greate multitude, nor spoken of for their noblenes and dignitie . Al be it in their hartes be bi. principally noted , for the whiche another Shepherde geuing prayes to God, sayde in this maner . O Lord God I knowe that thou hast endued me with thy infinite benefites by thy great bounty. First the benefite of my creation

The Shepheardes Kalender.

ation, by the which thou made me a reasonable man vnto thy Image and similitude, geuing me bodie and soule, and rayment for to clothe me . Lorde thou hast geuen me my wittes of nature , vnderstanding for to gouerne my lyfe, my health my beautie, my strength, and my science for to get my lyuinge honestly , I yelde to thee graces and great thanks . Secondly Lorde I knowe the goodnes of my redemption, how by thy misericordious pitie, thou bought me dearely by the affection of thy most precious bloude, paynes, and tozments, that for me thou hast suffered, and finally endured death, thou hast geuen me thy body, thy soule, and thy life, for to keepe me from damnation, wherfore humbly I yelde to thee graces and great thanks . Thirde lye Lorde I knowe the goodnes of my vocation, how of thy great grace thou hast called me againe, for to inherite thy eternall benediction, and also thou hast geuen vnto me fayth and knowledge of thine owne selfe, as baptisme, and al the other sacraments, that none entendement may comprise their noblenesse, and dignitie, and that so many times hath pardoned me my sinnes . Lorde I knowe that this is to me a singuler gyft that thou hast not geuen to them which haue no knowledge of thee, wherof I am more beholding and humbly bound, I yelde thee graces and thanks. Fourthly Lorde I knowe lye that thou hast geuen me this world & the things that be therein made for my seruice and vse, the office, the benefite, & the dignitie in the which I am, for sye I heare your similitude and Image which is reputed right worthy & noble wherof humbly I yelde to thee graces and thanks. Fifthly Lord thou hast geuen me the Skie and his laire ornaments, the Sunne, the Moone, and the Starres, that the day and night serueth me , geuinge brightnesse and lyght without to be recompensed of me, wherof I yelde to thee graces and thanks. Sixtly Lorde I knowe lye that thou hast made Paradyse ready for to geue me, where I shall lyue with thee in ioyes without ende, if I do thy will, and keepe thy commaundementes, and also I knowe lye thy other infinite goodnes eche day to me done by thy bountie , the which ensigneth me to knowe my God, my Sauour, and Redemer, wherfore I humbly giue thanks to thee. By these considerations Shepherds and simple people contempleth the bountie of God, and the benefites that they receaue of him . And knowe we him, and be we not in great knowledge of his benefites in yelding thanks and prayings to him , and recompence of your gooddes in geuing to poore folkes for his sake, for Ingratitude is a villayne sinne that much displeaseth God. The. vii, and the laste thinge that eche man ought to knowe, that is to knowe him selfe , for it is the best meane for to come vnto the knowledge of God, and for to make his saluation, so to knowe him selfe fyrst. Diuers folkes knowe many thinges that know not them selfe, to whom should profite more to knowe them selfe, then all thinges in the world. They that knowe the thinges of the worlde loueth them, seeketh them, and kepeth them and knowe not, ne loue not, ne prayse not, ne kepeth not God in likewise, for they knowe him not what profiteth man to win all the world, & leaeth him selfe to be damned:

Better



The Shepheardes Kalender.

Better it were for him to leese all the worlde, if it were his, if he knew him selfe to be saued. Shepheardes say that the needfull beginning of his saluation is to knowe him selfe, and contrarywise ignoraunce of him selfe is the beginning of dampnation, and of all euill that may befall vnto him.

A question of a master Shepheard to a simple Shepheard, to wit how he knewe him selfe, and he said. Shepheard tell me how thou knowest thy selfe what art thou, answere to me: And he sayde, I knowe my selfe, for I am a Christian man a Shepheard. What is to be a Shepheard: And he answered vnto that, thou askest what man is. I say that man is a substance composed of body and soule. The body is mortall and made of earth as beastes be, but the soule is made of spirituall matter as Angels be immortall. My body is come of abhominable sinne, and as a sacke full of durte and filth, and meate for wormes, my beginning was vyle, my lyfe is paine, labour, feate, and in subiection to death, & my end shalbe wofull, but my soule is created of god noble and worthely to his owne Image and semblaunce after the Angels, the most fayrest and perfite of al creatures, by baptism and by faith is made his daughter, his spouse, her heire of his realme, that is Paradise and for her noblenesse and dignitie ought to be a Lady, and my body as seruant ought to obey her, for reason hath ordeyned and will that it be so: and who that dooth other wise, and preferreth his body before his soule, leseth the vantage of reason: and maketh him selfe semblable vnto beastes, descending from noble dignitie into miserable seruitude of sensuality, by the which it is gouerned, so that I knowe my selfe man. As to the second, he demaundeth what thinge it is to be a Christian man: I answered in mine vaderstandinge, that to be a Christian man, is to be baptised or Christened, and folowe Iesus Christ of whome we haue sayd Christians, for to be baptised, and not to folowe him, or to folowe him and not to be baptised, saueyth not man, and therefore when we receiue baptism, we renounce the deuill and all his pompes, and we make promise for to folowe Iesus Christ, when we say (we wil be baptised.) And who that kepeth this promise hath the very name of a Christian man. And who that kepeth it not, is a sinner and a lyer to God, and seruant to the deuill, and is on more Christian then a dead man, or a painting on the wall, we say that is a man. Here demaundeth the maister Shephearde in howe many thinges the Christian man ought to folowe Iesus Christ, for to accomplishe the promise of Baptisme. The simple Shepheard answereth, I say in vi. thinges. The first is cleanness of conscience, for there is no thing more pleasaunt to God then a cleane conscience, & it will be made cleane in two maners, one is by baptism when we receiue it, and the other by penitence, that is contricion of hart, confession of mouth, satisfaction of worke, and then when we be cleane we be pleasaunt to Iesus Christ, which with the water of his mercy clenseth the sinners that doth penance, and maketh them saye. The seconde thing in which we ought to folowe Iesu Christ, is humilitie, at the example of him



Lozde of all the worlde, which humbled him to take our humanitie, and became moztall that was immoztall, liue in pouerty with vs, beate oppozites paines, and finally suffer to be crucified. Thus the Chzistian man ensuinge hym ought to make him selfe. The thirde thinge is to holde and loue trueth, and specially three truthe. The fyfte trueth is to knowe our selfe, for we be moztall and sinnefull, and who that dyeth in sin shalbe damned, & this truth with holdeth sin, and exhorteth the sinner to do penance and amende. The seconde trueth is of tempo:all goodes, for they be transitozy and must be lefte and this truth dispaiseth them to desire the heavenly goods that be eternall. The thirde trueth is of God, which is the ioye that all Chzistian men ought to desire, and this truth draweth the Chzistian man to loue, and induceth him to do good workes for to meryte the ioyes of Paradyse. The fourth thinge wherein euery man ought to followe Iesu Chzist, is patience in aduersitie, and in the spirite of ioye by penance, confirminge of our selues in state of Iesu Chzist, of whome the ioye was all in paine and pouertie which he endured for vs. The fyfte is in compassion of the poore, to the example of Iesu Chzist, that by his merety healed the poore of all corpo:all infirmities, and the sinners of all ghostly sicknes, and we by compassion ought to giue of our goodes to poore folke, and comfort them bodely and ghostly. The sixth thinge wherein the Chzistian man ought to followe Iesu Chzist, is doloure, deuotion, charitte, in contemplacion of the mysteris of his natiuitie, of his death and passion, of his resurrection, of his ascension, and of his aduaucing to the iudgement, that of times ought to be at our harte by holy meddytacions. And as to the last, what thing a Shepheard is. I say that it is the knowledg of my vocation, as ethe hath his, as afore is said, and also to knowe the transgressions of all these foresayd thynges, howe manye tymes in the we haue transgressed, for many tymes we haue offended God, and who that taketh heed shal finde omissions and offences without number, the which knowen we ought to doubt and eschewe, and do penance. And thus it is as I knowe man is Chzisten and Shepheard.

The ballad of a wyle man. Capitulo. xv.



I knowe that God hath tourned me  
And made me to his lykenesse  
I knowe that he hath giuen to me truly  
Soule and body, witte and knowledge twisse  
I knowe that by tighthe true balaunce  
After my deedes iudged shall I be  
I knowe much, but I wote not the variatunce  
To vnderstande whereof cometh may folly.

I know

The Sheepheardes Kalender.



I knowe full well that I shall dye  
And yet my life amende not I  
I knowe in what pouertie  
Borne a childe this earth aboue  
I knowe that God hath lente to me  
Aboundance of goodes to my behouue  
I knowe that riches can me not saue  
And with me I shall beate none away  
I knowe the moze good that I haue  
The lother I shall be to dye  
I knowe all this faithfully  
And yet my lyfe amende not I  
I knowe that I haue passed  
Great part of my dayes with ioy and pleasance  
I knowe that I haue gathered  
Sturtes, and alldow little penance  
I knowe that by ignoraunce  
To excuse me there is no arte  
I knowe that one shalbe  
When my soule shall departe  
That I shall wishe that I had mended me  
I knowe there is no remedy  
And therfore my lyfe amende will I.



Here followeth the ballad of the woman Shep-  
heard, the which ballade is very necessary  
and profitable to loke vpon.  
Capitulo. xvi.



I considering my pooze humanitte  
About the earth borne with great weepnig  
I consider my fragilitie  
My hart is ouerfild with singing  
I consyder death will come verely  
To take my lyfe, but the houre wot not I  
I consyder the deuill doth watch me  
The world and the flesch on me warreth straitly  
I consider that mine enemies they be three  
That would deliuer me from death to death  
I consider the many tribulations  
Of this worlde, whereof the life is not cleane

concordance of the old and new testaments  
the first part of the first volume of the  
sheepheardes kalender

The Sheepe hearde's Kalender.



I consyder an hundred thousand passions  
 That we pooze creatures dayly fall in  
 I consyder the longer I tye the worse I am  
 Wherfore my conscience cryeth out on me  
 I consider for I am some be damned as the boke sayth,  
 Which shall euer be deliuered from death to death  
 I consyder that wormes shall eate me  
 My sorowfull body, this is credible  
 I consyder that sinners shall be  
 At the iudgement of God most dreadable:  
 O Iesu Christ above all thing most delectable  
 Haue mercy on me at the dreadfull day  
 That shall be so maruelous and doutable  
 Which my pooze soule greatly dooth fray  
 In you that I put my trust and sayth  
 To saue me that I go out from death to death.



The songe of death to all Christien people. Cap. xviij.



**T**hough my picture be not to your pleasure  
 And if ye thinke that it be dreable

Take

# The Sheeheardes Kalender.



Take in worth, for surely in substance  
 The sight of it may to you be profitable  
 There is no way also more doutable  
 Therefore learne, know your selfe and see  
 Loke how I am and thus shall you be  
 And take heede of thy selfe, in aduenture rede I  
 For Adams apple we must all dye  
 Alas worldly people beholde my manner  
 Some time I liued with beaution's blage  
 Mine eye be gone I haue two holes here  
 I am meate for wormes in this passage  
 Take heede of welth while ye haue the blage  
 For as I am thou shalt come to dust  
 Holed as a thimble, what shall thee aduance  
 Prought but thy sayth, thou maist me trust  
 All with my likenesse ye must all daunce  
 The time that I was in this world liuing  
 I was honoured with love and hye  
 But I keepe not my conscience cleane from sinning  
 Therefore now I do it deare aby  
 Lo what auayleth couetise, pride and enuy  
 They be the brandes that doth burne in hell  
 Trust not to your frendes when ye be deade corde I  
 Nor your executors, for fewe doth well  
 But do for thy selfe or euer thou dye  
 And remember whyle thou art liuing  
 That God blessed all thing without nay  
 Except sinne, as recordeth writing  
 The Deuill can not claime thee but by sinne I say  
 Amend therefore betime, and go the right way  
 I would that I might haue but one houte or two  
 To do penance in, or halfe a day  
 But while I lyued I did none doo  
 But now my dettes I do truly pay  
 Thou man I do geue better counsel to thee  
 If that thou wilt do after it  
 Then euer any that was shewed to me  
 Thou art halfe warned, thinke on thy pit  
 And chose of two wayes which thou wilt sit  
 To loye or payne one of the two  
 In welth or woe for euer to fy  
 Nowe at thine owne choysse thou mayest goe  
 For God hath not geuen thee free will  
 Now chuse thee whether thou wilt do good or ill



The Sheeheardes Kalender.



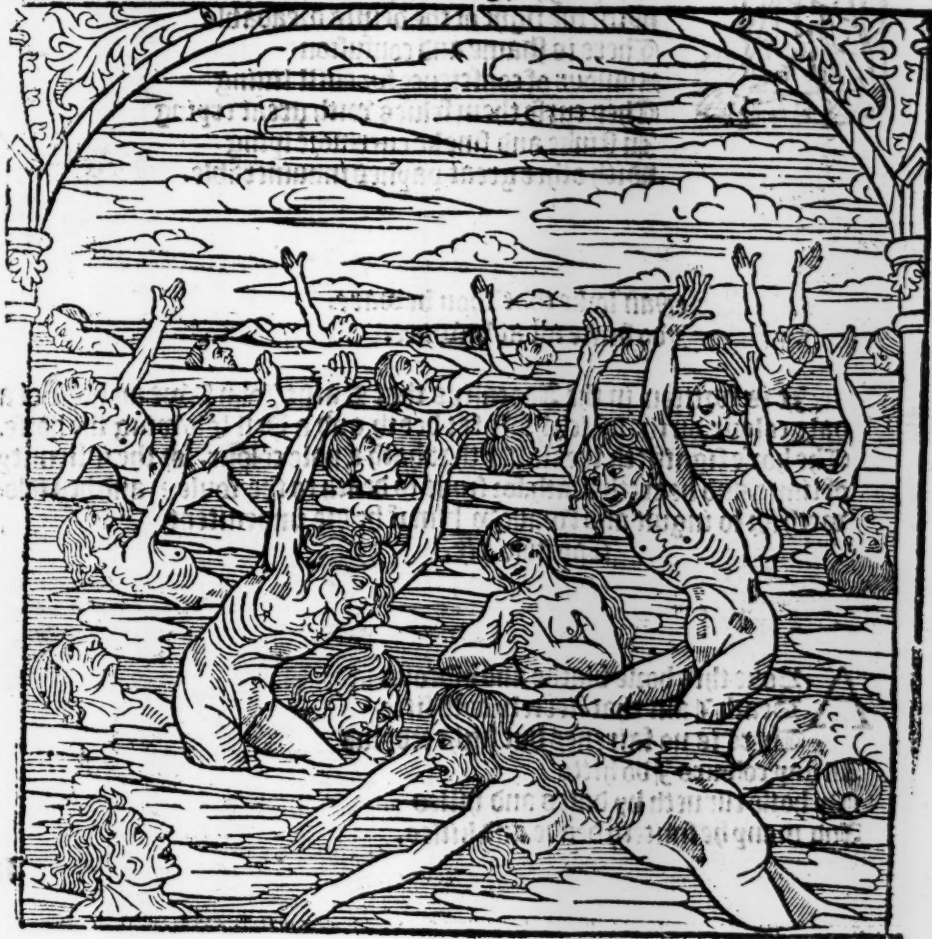
Here after foloweth the .x. commaundements of the deuill.



Do so will do my commaundements  
And keepe them well and sure  
Shall haue in hell great tormentes  
That euermore shal endure (goodnes  
þ shalt not feare god nor think of his  
To damne thy soule blasphemie god & his saints  
Euermore thine owne wil be fast dooing  
Deceauie men & women, and euer be swearing  
Be drunken hardely vpon the holy day  
And cause other to sinne if thou may  
Father nor mother looke thou loue nor drede  
Nor helpe them neuer, though they haue nede  
Hate thy neighbour, and hurt him by enuie  
Murther and shed mans blood hardely  
Forgiue no man but be all vengeable  
Be lecherous in deed and in touching delectable.  
Bryake

The Shepheardes Kalender.

Break thy wedlocke and spare not  
And to deceaue other by falschode care not  
The goodes of other thou shalt holde falsly  
And preelde it no more though they speake curtrously  
Company often with women, and tempt them to sinne  
Desire thy neighbours wiffe, and his goods to be thine  
Do thus hardely and care not therefore  
And thou shalt dwell with me in hel euer more  
Thou shalt lie in frost and fyre, with sickenes and hunger  
And in a thousand peeces thou shalt be tozne a sunder  
Yet thou shalt dye euer and neuer be deade  
Thy meate shalbe todes, and thy drinke boyling leade  
Take no thought for the blood that God for thee shed  
And to my kingdome thou shalt be straight led.



The Sheepehardes Kalender.

Here foloweth the rewarde of them that keepesth these  
commaundements aforesayde.



**H**ell is great mourning  
Greate trouble of crying  
Of thunder and noyses roaring  
With great plenty of wilde fier  
Beating with great strokes like gunnes  
With great frost and water running  
And after that a bitter winde comes  
Which goeth through the soules with yre  
There is both thirst and hunger  
Fiendes with hookes pulleth their fleshe  
They fight and curse, and eche other reddenies  
With the sight of the devils dreadable  
There is shame and confusion  
Humour of conscience for euill liuing  
They curse them selues with great crying  
In stinke and smoke euermore lying  
With other great paynes innumerable.

Man loke that thou beware.  
I do smite all at vnware.

It is wrytten in the Apocalips that Saint John sawe an hourse of a  
pale colour, on the which hourse sat death, and a Hell folowing the hourse.  
The hourse signifieth the sinner that hath a pale colour, for the infirmity  
of sinne, and beareth death, for sinne is death to the soule. and hell folo-  
weth for to ingult and swallow him if he die impenitent.

Capitulo. xix.

**A**Boue this hourse blacke and hideous  
Death I am that fiercely doth litte  
There is no fairenes but sight tedious  
All gay colours I do hitte  
My hourse runneth by dales and hilles  
And many he smiteth deade and killes.

The Sheeheardes Kalender.



In my trap I take some by euery way  
By towne castles I take my rent  
I will not respite one an houre of a day  
Before me they must nedes be present  
I slea all with my moztall kniſe  
And of duety I take the life  
Hell knoweth well my killing  
I ſleepe neuer but wake and warke  
It ſoloweth me euer running  
With my darte I ſlea weake and ſtarke  
A great number it hath of me  
Paradyſe hath not the fourth parte  
Scant the tenth part wronge hath he  
I cauſe many to ſigh at the harte  
Beware for I giue no warning  
Come at once when I do knock oꝝ call  
For if thy booke be not ſure of reconing  
Thou ſhalt to hell body ſoule and all

Hereafter ſoloweth how euery eſtate ſhould order  
them in their degree. Capitulo. xx.





The Sheeheardes Kalender.



Of a Kinge.

**T**he Imperiall might of a Kings maiestie  
On foure pillers grounded is gouernance  
First dw right, iustice and equitie  
To pooze and rich both in a balaunce  
Then his regall might shal further and aduance  
He to be liberall with force and humanitie  
And after victorie haue mercy and pittie.

Of a Bishop.

O ye halfe Gods flourishing in prudence  
Ye Bishops with your deuoute pastozalitie  
Teach the people with delicate eloquence  
Inoynt your flock with Chykses diuinitie  
Feed the pooze people with hospitalitie  
Be meeke and chaste in this militant church.  
Do first your selfe well example of your wyrch.

Of knightes.

O ye knightes refulgent in fortitude  
With labour and trauell to get lose nobly  
Fight for the pooze comons that be pooze and rude  
And if neede be for the church thou die  
Loue truth, ha te wrong and villany  
Appease the people by the magnificence  
And vnto whom be a sheeld of defence.

Of Iudges.

O ye Iudges gouerning the lawe  
Let not your handes be anoynted with mæde  
Saue all true men, rebels hang and draue  
To anoyde fauour, let righteousnes procede  
For a good name is better then riches in dæde  
Some saye that lawes truth is layde doونه  
And therefore loue and charitie is out of towne.

Of Marchants.

O ye Marchants that neuer say ho  
Of lucrous winning, ye haue great pleasure  
Let conscience guide you where euer ye go  
Vnto all men giue you waight and measure  
Discreue no man, of falschod take no cure  
Sweare none othes, people to beguile  
All slepyght and blurry from you exile.



## The Shepheardes Kalender.

### Of Maisters.

O ye maysters and houlholders all  
That haue seruants vnder your cure  
Put them to labour whatsoeuer befall  
And let the young folke of awei be in vze  
After their age entrate eche creature  
Seruantes wages pay ye well and euen  
If ye do not, it cryeth vengeaunce to heauen.

### Of all Women.

O ye Women of eche manner degre  
To your Husbandes be neuer disobedient  
Desire not aboue them the soueraigntie  
For then ye do as Lucifer did incontinent  
That would be aboue the hie God omnipotent  
Shamefastnes, Drede, channelle and chastitie  
Of very right all thes in Womanhed should be.

### The generalitie.

Go home ye persons and couch not in court  
Goe teach Chyldes seruants & kepe thy owne labour  
Thou nigarde solwe out thy horde  
In houlholde, and be none extorcioner  
Honke pray, preach frier, Marchant go nere and farr  
Dreade God, kepe his lawe, and honour your King  
And your rewarde shall ye haue at your ending.

Thus endeth the estate and order of euery degre.

Of the tre of vices, and after foloweth the tre of mekenes,  
mother and roote of all vertues. Capitulo. xii.

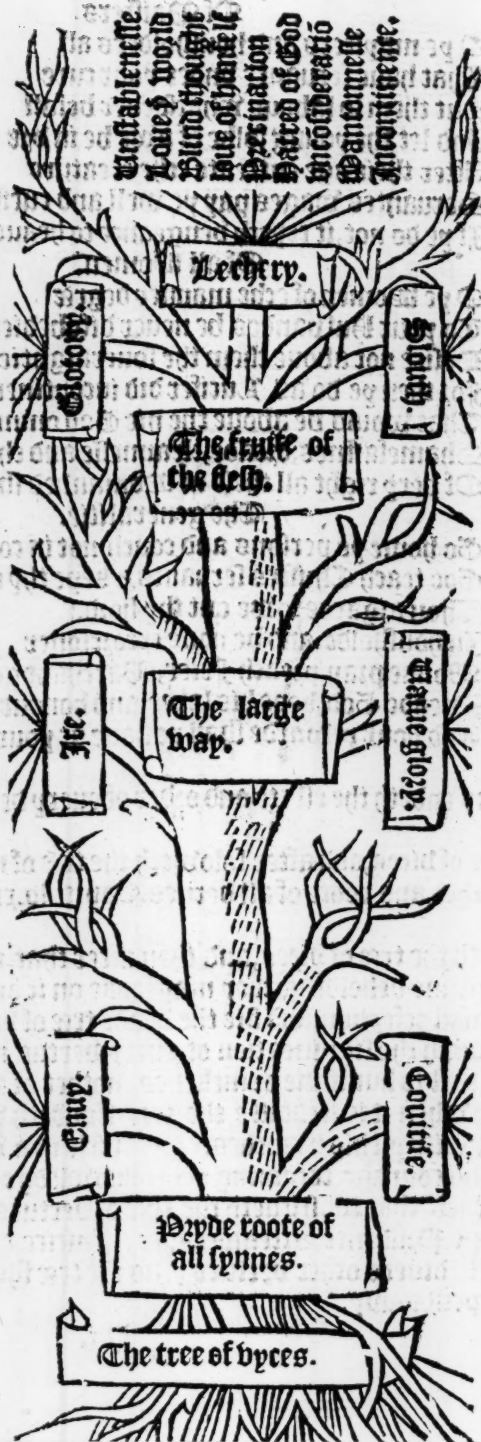
Hereafter foloweth the tre of vices, and then after that is the tre of vertue  
set, that after euery sinne beholding, they may looke on it as a mirro, and take  
of the fruite of spirituall refection, and sise the deade tre of vices. For after the  
tre of vertues foloweth the signification of euery vertue named in the sayde  
tre of vertues, and first is humilitie or mekenes, mother of all vertues, & roote  
of the tre, the which when it is stedfaste the tree standeth vpright, and if it  
fayle, the tre falleth with all his branches. Humilitie is a voluntary inclinatio  
on, of the thought and courage, comming of the knowledge of God, and it hath  
vii. principall branches that constitueth the tree of vertues, and they be these  
Charitte, Faith, Hope, Prudence, Attemperance, Justice, and Force, and out of  
euery of them cometh diuers other vertues, as the tre sheweth, and is declar  
ed afterward compendiously.

The Sheepearde's Kalender.

Foolish reioysing  
Immundicite.  
To much speking  
Eating by leasure  
Obtuse witte  
Lickernesse  
Dronkennesse

Woodnes  
Indignation  
Clamour  
Blaspheming  
Great courage  
Royle  
Pate.

Detraction  
Joy of aduersitie  
Iorow of prosperite  
Homicide  
Wickednes  
Sufurration  
All machination



Idlenesse  
Vagacion  
Pusillanimitie  
Crete in the faith  
Criselle  
Omission  
Dispaire

Singularitie  
Discorde  
Inobedience  
Presumption  
Boasting  
Obstination  
Hypocrisie.

Cheste  
Deceauing  
Forswearing  
Usury  
Rapine  
Treason  
Simony

The Sheeheardes Kalendef.

Contemplation  
 Hope  
 Honesty  
 Confession  
 Patience  
 Compunction  
 Longanimitie

Discretion  
 Moderatitie  
 Taciturnitie  
 Fasting  
 Sobernesse  
 Affliction  
 Displaying

Felicittie  
 Confidence  
 Tollerance  
 Rest  
 Stablenesse  
 Perseuerance  
 Magnificence



Religion  
 Cleanesse  
 Obedience  
 Chastitie  
 Continence  
 Affection  
 Virginitie,

Dreade of God  
 Counsaile  
 Memory  
 Intelligence  
 Prudence  
 Deliberation  
 Reason

Lawe  
 Streightnesse  
 Equitie  
 Correction  
 Obedience  
 Judgement  
 Veritie.



The Shepheardes Kalender.

Of Charitie.



Charity is a right hygh vertue about all other, and is an ardent desire, well ordained to loue God and his neighbour, and these be the branches grace, peace, pytie, sweetnesse, mercy, indulgence, compassion, benignitie, and concord. Grace is by the which is shewed an effectuall seruaice of beneuolence amongst frendes, from one frende to an other. Peace is tranquility and rest, wel ordyned of the courages of them that be concordinge vnto God. Pytie is affection and desyre to succour and helpe eche one, and cometh of sweetnesse and grace, of bening thought and courage that one hath. Sweetnesse is by the which tranquillitie and rest of courage of hym that is sweete and honest by none improbyte, ne by any poynt of dishonestie. Mercy is a pittifull vertue and equal dignation to al, with inclination of compasient courage in them that susteine affliction. Indulgence is remission of the euill doing of other, by the consideration of him selfe, that he hath offended dyuers to haue remission of God for his offences that he hath done. Compassion is a vertue the which engendreth an affection or condolent courage for the dolour and affliction that he seeth in his neighbour. Benignitie is an ardaunt regarde of courage, and diligence from one frende to an other, with a resplendyng doulfure and sweetnesse of good maners that one hath. Concorde is a vertue that cometh of couenaunce of courages concorded and alyed in right vndeyled in such wise that they abyde vnited and conioyned stedfastly with out duplictie or vnstablesse of thought or courage.

Of faith.



Faith is a vertue by the true knowledge of vjsible thinges, hauing his thought eleuate in holy studyng for to come to the belæfe of things that we see not, and these be the branches. Religion, Cleanesse, Obedience, Chastitie, Continence, Virginitie, and Affection. Religion is by the which beane exercised and doone the diuine seruyce to God, and vnto his sayntes with greate reuerence, and greate diligence, the which seruyce ben done cceremonely and sweetely. Cleanesse or virginitie is integrate well and purely kept, as well in body as in soule, for þe regarde that a man hath of the loue or feare of God. Obedience is a voluntary and free abnegation and renouncing of his owne wil by pitiful deuotion, Chastitie is clenlynesse and the honeste habitude of all the body, by ardaunte heate and furiositie of byces so damaged and holden subiectes. Continence is by a moderation of counsell taken of him selfe or of other. Affection is effusion of

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of pittifull loue to his neighbour, comminge of a reioysinge conceaued of good faith in them that they loue. Liberalitie is a vertue by the which the lyberall courage is not kept by any maner of courtise, for doing plentifully largition of his goodes without excesse, but moderately to them that haue neede.

### Of Hope.



Hope is a mowynge of courage, abiding stedfastly to take and haue the thinges that a man appetyteth and desy-  
reth, of the which the braunches beene Contemplacion,  
Joye, Honestie, Confession, Patience, Compunction, and  
Longanimitie. Contemplacion is the death and destruc-  
tion of carnall affections, by an interiour reioysing of  
thought, eleuate to comprise hye thinges. Joye is iocun-  
ditie Spirituall comynge of the contemptment of the  
thinges present and worldly. Honestie is a shame by the  
which a man yeldeth himself humble toward euery man of the which cometh  
a laudable profit, with faire custome and honesty. Confession is by the which  
the secret sicknesse of the soule is reuelate and shewed vnto the confessor to the  
praying of God, with hope to haue mercy. Patience is will, & insuperable suf-  
ferance of aduersite and contrary thinges for hope of eternal glozy that wee de-  
sire to haue. Compunction is a dolour of great value, sighing for feare of the  
compunctiō diuine, or for loue of the payment that wee abide. Longanimitie  
is infatigable will to accomplish the holy and iust desires that a man hath in  
his thought.

### Of Prudence.



Prudence is dilligent keeping of himselfe with dyscret prouidence  
to knowe and descerne which is good, which is bad, and the  
branches are these. Feare of God, Counsell, Memozy, Intelly-  
gence, Prouidence, & Deliberation. Feare of God is a diligent  
keeping, that wakeneth on a man by faith, and good maners of  
the diuine commaundements. Counsell is a subtyll regarde of  
thoughtes that the causes of such thinges that a man would doo, or that a man  
hath in gouernauce, be well examyned and brought about. Memozye is a  
representacyon imaginatife by regarde of the thought of thinges pterities  
and passed that a man hath sene and done, or heard recounted and tolde. In-  
telligence is for to dyspose by triuacitie reasonable or euidently the state of the  
tyme present, or of the thinges that beene nowe. Prouidence is by the whych

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a man gathereth in him the aduenement of the thinges to come, by prudent subtiltie and regarde of the thinges passed. Deliberation is a consyderation replenished of maturitie and esperauce tofore the beginning of such thinges as one hath delibered and purposed to doo or make.

### Of Attemperaunce.



Attemperance is a stedfast and a discrete domination of reason against the impptious mouings of the courage in things illycitie and vnlawefull, and these be his braunches. Discretion, Mortalitie, Taciturnitie, Fasting, Sobernesse, Affliction, and Dispraising of the world. Discretio is a reason prouided and assured, and moderate of the humayne mouinges to iudge and decerne the cause of all thinges. Mortalitie is to bee tempered and ruled iustly and sweetely, by the manners of them with whome they bee conuersaunt, keeping alwayes the vertue of nature. Taciturnitie is to attemper hym selfe of inuyle and dyshonest wordes, of the whych vertue cometh a fruitefull rest vnto hym that so him selfe modereth. Fasting is vertue of discrete abstinence the which a man kepeth, ordeined to wake and keepe the sanctified thynges interlozes. Sobernesse is a vertue pure and immaculate, attemperaunce of the one partie and of the other of man, that is of the body and soule. Affliction of body is it by the which the seedes of the wanton wilfull thoughtes, by discrete chastisinges bee oppressed. Dispraisinge of the worlde is amorous looue, that a man or a woman hath to the spyrituall thinges coniming, and hauing no regarde to the caduke thinges and transytories of this world.

### Of Iustyce.



Iustyce is vertue wherby grace of communitie is vpholden, and dignity of euery person is obserued and theyr owne peyled, and the braunches bee these. Lawe, Streightnesse, Equitie, Correction, Obseruauce, Judgement, and Veritie. Lawe is by the which all lawefull thinges be commaunded to be doon, and to defend all things that ought not to be done. Streightnes is by the which inridike vengeance is prohibyte, and streightly is exercised iustyce to the transgressours that haue offended. Equity is a right worthy retribution of merite to the balance of iustyce rightwisely and iustly thought. Correction is for to inhabyte and defende by the hydle of reason all errours, if any be accustomed for to no any euill, Obseruauce of swearing is a Iustyce to constayne any notuabl,

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noysyble transgression of lawe or customes prouulged to the people. Iudgement is by the which after the merites or demerites of any persons hearde, is that he haue torment or suffer death for his euill doinge or guerdon and rewarde for his benefites. Meritte is that by the which any sayinges or doinges be recited or shewed by approuable reason without to aduise, diminysh, or to make it any otherwise then it is.

### Of Force.



Force or for to haue a sure and stedfast courage amonge the aduersities of labours and perilles that may happen to come, or into the which a person may fall. And the branches be these. Magnificence, Confidence, Collerance, Rest, Stableness, Perseuerance & Reason. Magnificence is a topous clerenesse of courage, administering thinges laudable and magnificenciall, that is to say, hye or greate. Confidence is to arest and hold strongly his thought and his courage, by vnmooueable constance among such thinges as be aduersie and contrary. Collerance is quotidianly or daily suffering and bearing the straining improbites and molesties that is to say, persecutions, opprobries, and iniuries that other folke doth. Reste is a vertue by the which a sickenesse is gyuen vnto the thought of contemptment of the vnstableness of transitory thinges and worldly vanities. Stableness is for to haue the thought or courage stedfast and sure without casting it on diuers thinges by any varying or changing of time or places. Perseuerance is a vertue that establissheth and confirmeth the courage by a perfection of vertues that is in a man, and be persite by force of longanimitie. Reason is a vertue by the which a man commaundeth to do such thinges as be conceyled and delayed for to come to the ende, which a man knoweth to bee good and byle to be done and had.

¶ Here endeth the floure of vertues, and how they be named  
and signified in the tree figured.



¶ Howe Sheeheardes by calculation and speculation knowe the xii signes in their course reygning and domining on the xii. parts of mans body, and which be good for letting of blood, and which be indifferent or euill for the same. Capitulo. xxi.

H.iiii.

Some





Some Sheepearde say that a man is a little worlde by him selfe, for the likenesses and similitudes that hee hath of the great worlde, which is the aggregation of the nyne skyes foure elements, and all thinges in them conteyned. First a man hath such a likenesse in the fyrst mobile, that is the soueraigne skye, and principall parts of the great worlde. For like as in hys first mobile the zodiake is deuided in xii. parts by the xii. signes, so man is deuided in xii. parts and holdeth of the signes, euery part of his signe as this figure sheweth. The signes bee these. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Of the which, thre bee of the nature of the fyre, that is Aries, Leo, and Sagittarius. And thre of the nature of the ayre, Gemini, Libra, and Aquarius. And thre of the nature of water, Cancer, Scorpio, and Pisces. And thre of the nature of earth. Taurus, Virgo, and Capricornus. The first that is Aries, gouerneth the head and the face of man. Taurus the necke and the throte boill. Gemini the shoulers, the armes, and handes. Cancer the brest sides, mylte, and lightes. Leo the stomake, the hart, and the backe. Virgo the belly, and the entralles. Libra, the nauill, the graines and the parts vnder the braunches. Scorpio the priuie parties, the genetallies, the bladder and the foundement. Sagittarius the thighes only. Capricornus the knees only also. Aquarius the legs, and from the knees to the heeles and

ances. And Pisces hath the feete in his dominion.

A man ought not to make insition, ne touch with yron the member gouerned of any signe the day that the Moone is in it, for feare of the great effusion of blood that might happen, ne in likewise also when the Sunne is in it, for the daunger and perill that might ensue.

Hereafter followeth the nature of the xii. signes.

Aries is good for blood lettinge when the Moone is in it saue in the part that it domineth.

Aries

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Aries hot and dry, nature of fyre, and gouerneth the heade and the face of man, good for bleeding when the moone is in it.

Taurus is euill for bleeding.

Taurus is dry and colde, nature of the earth, and gouerneth the necke, and the knot vnder the throte, and is euill for bleeding.

Gemini is euill for bleeding.

Gemini is hot and moyste, nature of ayre, and gouerneth the shoulders, the armes, and the two handes, and is euill for bleeding.

Cancer is indifferent for bleeding.

Cancer is colde and moyst, nature of water, and gouerneth the brest, the stomacke, and the mylt, and indifferent, that is to say, neyther to good ne to bad for letting of blood.

Leo is euill for bleeding.

Leo is hot and dry, nature of fire, and gouerneth the backe and the sides, and is euill, for bleeding.

Virgo is indifferent for bleeding.

Virgo is colde and dry, nature of earth, and gouerneth the wombe and inward partes, and is not good ne very euill for bleeding.

Libra is right good for bleeding.

Libra is hot and moist, nature of ayre, and gouerneth the nauill, the reynes and the low partes of the wombe, and is good for bleeding.

Scorpius is indifferent for bleeding.

Scorpius is colde and moyst, nature of water, and gouerneth the members of man, and is neither good ne bad for bleeding.

Sagittarius is good for bleeding.

Sagittarius is hot and dry, nature of fire, and gouerneth the thyghes, and is good for bleeding.

Capricornus is euill for bleeding.

Capricornus is colde and dry, nature of earth, and gouerneth the knees, and is euill for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moyst, nature of ayre, and gouerneth the legges, and is neither good ne euill for bleeding.

Pisces is indifferent for bleeding.

Pisces is colde and moyst, nature of water, and gouerneth the feete, and is neither good ne bad for bleeding.

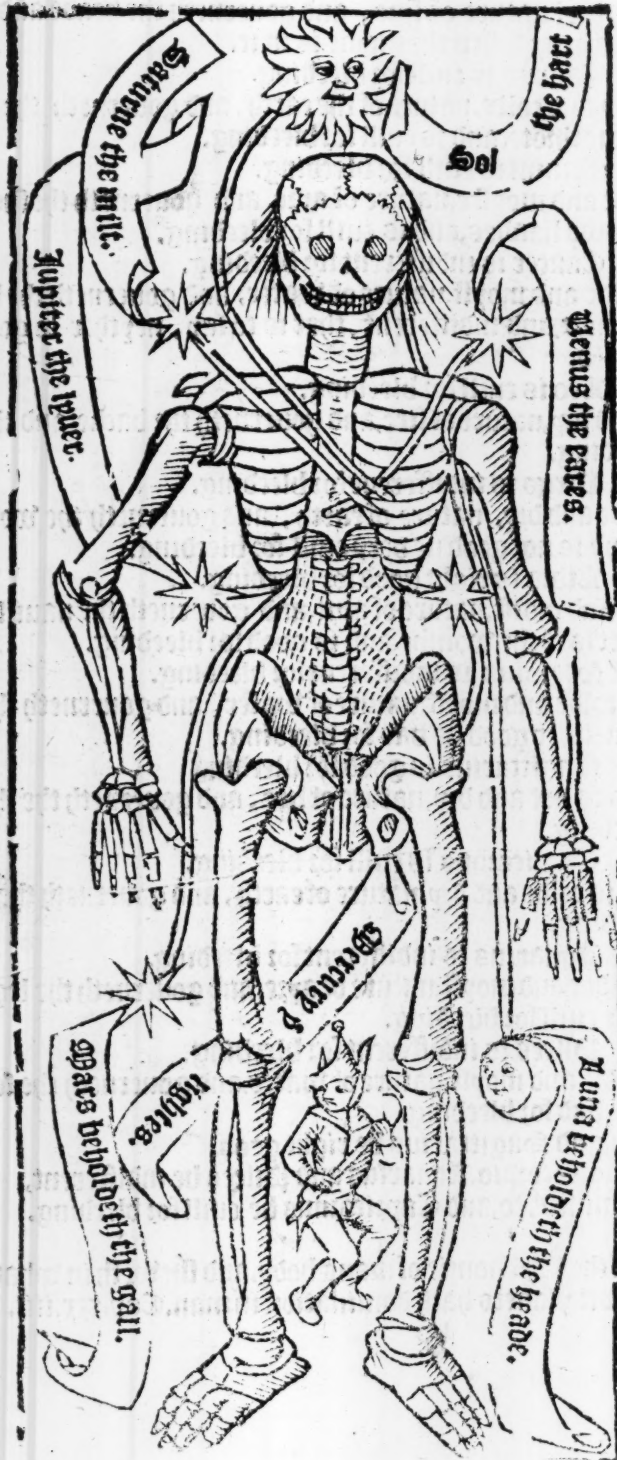
Aries, Libra, and Sagittarius be right good.

Cancer, Virgo, Scorpio, Aquarius and Pisces be indifferent,

Taurus, Gemini, Leo, and Capricornus be euill for bleeding.

A picture of the Philonomie of mans body, and sheweth in what partes the vii. planets hath domination in man. Cap. xxx. liii.

There may knowe by this figure the bones and ioyntes of all the parties of the bodye as well within as without, of the necke, shoulders, armes, handes, fyngers, backe, haunches, thighes, knees, legges and of the face. At the which booke shalbe named and numbered the creature, and it is called the figure Anthonomy.



By this figure one may vnderstand the parties of mans bodye, ouer the which the planetes hath might and domination, as heepe them from touching any Iron, ne to make incision of bloud in the breynes that procede in the time whyle that the planetes of the sayd partye is conioyned with any other planet maleuolent, without hauing regarde of some good planetes that might counteract and let his euill course.

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¶ The names of the bones in a mans body, and the number of them, which is in all two hundred cyght and fortie. Capitulo. xliiii.



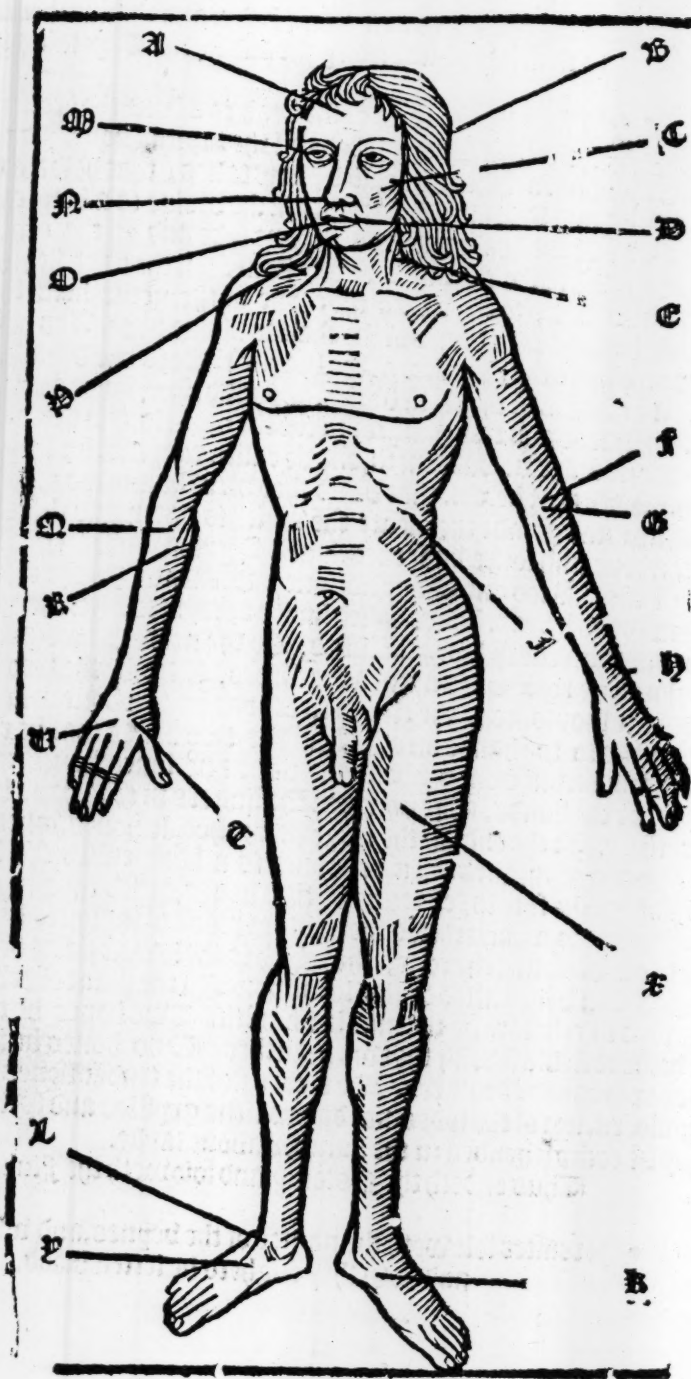
Test on the sommit of the head is a bone that couereth the brayne, the which Shephardes call the tapitall bone. In the skull be two bones which be called parietalles, that holdeth the brayne close and stedfast. More lower in the braine is a bone called the crobone of the heade, and on the one syde and on the other be two holes, within the which is the palys or rose bone. In the part behinde the heade be four like bones, to the which the chyne of the necke holdeth. The bones of the nose be two. The bones of the chafes about be xi. And of the neather iaw be two. About the opposyte of the brayne there is one behinde named collacerrall. The bones of the teeth be xxx. Cyght before, four about, and four vnderneath sharpe and trenching for to cut the morsels, and there are four sharpe, two about and two vnderneath, and be called compens, for they resemble conies teeth. After that be xvi. that be as they were hammers or grinding teeth, for the chaw and grinde the meate the which is eaten, and there is on euery side four about and four vnderneath, and then the four teeth of sapience on eche syde of the chafes one about and one vnderneath. In the chyne from the head downeward be xxx. bones called knots or ioyntes. In the brest afore be seven bones, and on euery syde xii. ribbes. By the necke betwene the head and the shoulders be two bones named the steres. After be the two shoulde blades. From the shoulders to the elbow in eche arme is a bone called the adiutor. From the elbow to the hande on eche arme be two bones that be called cannes. In eche hand be viii. bones, about the palme be four bones which be called the combe of the hande. The bones in the fingers in eche hand be xv. in euery finger three. At the ende of the ridge be the hockle bones, wherto be fastened the two bones of thyghes. In eche knee is a bone called the kne plate. From the knee to the fote in ech legge be two bones, called cannes or marrow bones. In ech fote is a bone called the ankle or pinne of the fote, behind that ankle is the heele bone in eche fote, the which is the lowest parte of a man, and about ech fote is a bone called the hollowe bone. In the plant of ech fote be .iiii. bones the toes in eche fote be the number of .xiiii. Two bones be tofore the belly for to holde it stedfast with the two branches. Two bones be in the head behind the eares called Oculares. We recken not the tender bones of the ende of the shoulders, nor of the sydes, nor diuers little grystles and spelders of bones, for they be comprehended in the number about sayde.

Thus endeth the photomy, and foloweth the flubotomy.

¶ Hereafter foloweth the names of the beynes, and where they rest and how they ought to be letten blood.



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**A** may vnderstande by this figure the number of the heyres, and the places of a mans body to where they ben, and he to they ought to be letten blud, and no where else, so that it be a naturall day for blud letting, that the more be not new, in at the full, in in quartett, and that it be in any signe before named good for bleeding, but if that such signe were it that domineth the member of the bodych blud should be letten, for then it ought not for to be touchyd, in also that it be the signe of the sunne.

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The names of the places where the beynes be are shewed by the letters set in the margent at the beginning of the matter after the fourme of the picture.

**A** The beyne in the myddes of the forehead would be letten blood for the ache and payne of the head, and for feuers lytargy, and for the megryme.

**B** Aboue the two eares behinde is two beynes, the which bee letten bloode for to giue cleare vnderstanding, and vertue of light hearing, and for thicke breath, and for doubt of meselry.

**C** In the temples byn two beynes, called the Artires, for that they part, the which beene letten bloode for to diminishe and take away the great repletion and abundaunce of bloode that is in the braine, that might noye the heade and the eyen, and it is good against the goute, megryme, and dyuers other accidents that may come to the heade.

**D** Under the tongue byn two beynes that beene letten blood for a sycknesse named the Squamy, and against the swelling and apostumes of the throte, and against the Equinaunce, by the which a man might dye sodainly for default of such blæding.

**E** In the necke byn two beynes called Originalles, for that they haue the course and abundaunce of all the blood that gouerneth the body of man, and principally the head, but they ought not to be letten blud without the counsell of the surgyon, and this blæding auayleth much to the sycknesse of Lepay, when it commeth principally of blood.

**F** The beyne of the hart taken in the arme, profiteth to take away bynours or ill blood that might hurt the chamber of the harte or the appurtenances, and it is good for them that spitteth blood and that be shyort winded, by the which a man may die sodainly by default of such blæding.

**G** The beyne of the lyuer taken in the arme, taketh & deminisheth the great heate of the body of man, and holdeth the body in heath, and this bleedinge is profitable against the yelowe axes and apostume of the lyuer, and agaynst the plurisy, wherby a man may dye by default of such blæding.

**H** Betwene the maister synger and the leche to let blood, helpeth the dolours that commeth in the stomack and sides as botches and apostumes and diuers other accidentes that may come in those places, by great abundaunce of bloode and humours.

**I** In the sydes betweene the wombe and the branch bee two beynes, of the which that of the right side is letten blood for droply, and that of the left syde of euery sicknes that commeth about the milke, and they should blæde after that persons be fat or leane, take good hærde at foure fingers nye the inclypon, and also they not to make such blæding without counsell of the surgyon.

**K** In euery foote beyn three beynes of the which three beynes, one is vnder the ancle of the fote named Sophane, the which is letten bloode for to demynish and put out diuers humours, as botches and apostumes that commeth about

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aboute the graynes, and it pꝛoꝑtyteth much to women foꝛ to cause their men-  
struositie to dyscende, and to syꝛe the emozoydes, that commeth in the secrete  
places, and such other like.

**A** Betwene the wyest of the foote and the great toe is a bayne, the which is  
letten bloode foꝛ dyuers sycknesses and inconuenyences, as the pestilence,  
that taketh a person sodainly by the great superaboundaunce of humours,  
and this bleding must be made within a naturall day, that is to wyt, within  
xxiiii. houres after that the sicknes is taken of the patient, and before the fe-  
uer come on him, and this bleding ought to be done after the cozpolence of the  
patient.

**B** In the angles of the eyen be two baynes, the which bee let bloode foꝛ the  
rednesse of the eyen, oꝛ water that runneth continually, and foꝛ diuers other  
sicknesses that may happen and come by ouer great abundance of humours  
and bloode.

**R** In the beyne of the ende of the nose is made a bleding, the which is good  
foꝛ a red pimpled face, as be redde droppes, pustules, small kabbes, and other  
infections of the hart that may come therein by the great repletion and abun-  
dauce of bloode and humours, and it auaileth against popeled noses and other  
semblable sicknes.

**M** In the mouth in the gummies be foure beynes, that is to wit, two aboue  
and two beneath, the which bee let bloode foꝛ the chafinge and canker in the  
mouth, and foꝛ toothache.

**B** Betwene the lyppe and the chynne is a beyne that is letten blood to gyue  
amendment to them that haue an euill bꝛest.

**A** In eche arme be foure beynes, of the which the beyne of the heade is the  
hyest, the second next is from the hart, the thirde is of the liuer, and the fourth  
is from the mylte, other wise called the low liuer beyne.

**R** The beyne of the head taken in the arme, ought to blæd foꝛ to take away  
the great repletion and abundance of blood that may annoy the head, the eien  
oꝛ the bꝛayne, and auayleth greatly foꝛ transmutable heates, and swellings of  
the thꝛote, and to them that hath swollen faces and red, and to dyuers other  
sicknes that may fall by to great abundance of blood.

**S** The beyne of the milte, other wyse called the lowe beyne, should bleede  
against all feuer tercians and quarteynes and it ought to be made a large and  
lesse deepe wounde then in any other beyne, foꝛ feare of wound that it may ga-  
ther, and foꝛ more inconuenience, foꝛ feare of a synewe that is vnder it, that is  
called the Lezarde.

**T** In eche hand be thꝛee beynes wherof that aboue the thombe ought to blede  
to take away the greates heat of the visage, and foꝛ the thick blood and humours  
that be in the heade, the beyne euacueth more then that of the arme.

**B** Betwene the lyttle synger and the leche fingers is lettinge of bloode that  
auayleth greatly against all feuer tercians & quartaines, & against flumes, &  
diuers

dyuers other lettynge that cometh to the papper and to the mylte. In eche thighe is a veyne, of the which the bleeding auayleth against the dolours and swellings of the genitours, and for to auoyde and drye out of a mans body humours that be in the graynes. The veyne that is vnder the ancle of the fote without, named Socrat, of the which the bleeding is much worth against the paines of the haunches, and for to make departe and issue diuers humours, which would assemble in the sayde place, and auailleth greatly to women for to restraine their menstruosity, when they haue to greate abundance.

¶ Thus endeth the Anatomy and flubothomy of the humane bodies, and howe one should vnderstand the same.



Ere before we haue sayde of the regarde of planets vpon the parties of man, and the deuision and number of the bones of mans body, and now foloweth to know when any man is hole, or sycke, or disposed in any wise to sicknesse. Wherefore thre thynges byn, by the which Shepheards know when a man is hole, or sycke, or disposed to sicknesse. If he be hole to maintaine and keepe him, if he be sicke, to serch remedy to heale him. If he be disposed to sicknesse to keepe him that he fall not therein. And for to know eche of the sayd thre thynges, the Shepheardes put diuers signes. Health properly temperance, accorde, and equalitie of the illiqualities of man, which be hot colde, dry, and moyste. The which when they be well tempered and equall, that one surmounte not the other, then the body of man is hole. But when they be vnequall and mistempered, that one domineth ouer another then a man is sicke or disposed to sicknes, and they be the qualities that the bodies holdeth of the elementes, that they be made & composed of, that is to wyte of the fyre heate, of the water colde, of the ayre moyst, and of the earth dry. The which qualities, when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dyeth, and the soule departeth.

¶ Signes by the which Shepheards knowe a man whole and well disposed in his body. Capitulo, xxv.


The fyrste sygne whereby Shepheards knowe a man to be hole and well disposed in his body, is when he eateth and drinketh well after the conuenance of the hunger and thirst, that hee hath wpythout makinge excesse. Also when hee digesteth lightly, and when that that he hath eaten and dronke emperyeth and greueteth not his stomake. Also when he feeleth good sauour and appetite in that he eateth and drinketh. Also when he is hungry and thirsty at the houres that he ought to eate and drinke. Also when he reioyseth hym



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him with mery folke: Also when they playe gladly any playe of recreation with fellows of mery courage. Also when hee playeth gladly in feldes and woods to take the swete aire, and spote in Medowes by water sydes. Also when he eateth gladly & with good appetite, of butter, cheese, flawnes, sheepe, mylke, without leauing any thinge in his dyshe to sende to the almes house. And when he slepeth well without rauinge; dreaming of hys Marchandise. Also when he feelth him light, and that he walketh well. Also when he swea- reth none, and that neseeth lyttle or nothing. Also when he is nether to fatte ne to leane. Also when he hath good coloure in his face, and that his wittes ben all well despoise for to doo they operation, as his eyen for to see, his eares to heare, his nose to smell, &c. And thus we leaue of the couenaunce of age, the disposition of body, and also of the time. Of other sygnes I say nothing, but these be the most commen, and that ought to suffyce for shepheardes to knowe the signes of healthe.

Signes opposyte to the precedents, by the which Shepheardes knowe when they or other beene sycke.

 First when he may not well eate ne drinke, or that they haue none appetite to eate at dinner & supper, or when he syndeth no sauour in that he eateth or drinketh, or that he is hungry and maye not eate, when his digestion is not good, or that it be to longe. Also when he goeth not to chamber moderately as he ought to do. Also when he is heauy and sad in ioyous compaignes, then sycknesse constrayneth a man to be thoughtfull. Semblable when hee may not sleepe or take hys rest aright and at due houres. Also when his members bin heauy, as his head, his legges and his armes. And also when hee may not walke easely and lyghtly, and that he sweareth not often, and hys colour is pale or yelow, or when hys wittes as his eyen, his eares, & the other do not kindly their operations. In likewise when he may not labour and trauel. Also when he forgetteth lightly that whych of necessitie out to be kept in memozy, and when hee spitteth often, or when his nozethylles aboundeth in superfluous humours. And when he is negligent in his workes, and when his flesh is blowen or swollen in the bylage, in his legges, or his fete, or when his eyen bee hollowe in his heade. These ben the sygnes that signifyeth a man being in sicknesse, and who that hath most of the foresayd signes is sicke.

Other maner of signes almost semblable to them aboue sayd, and sheweth the replexion of euill humours for to be purged of them Cap. xxvi.

**R**epletion of the euill humours and dysposition of sycknesse, after the opinion of Shepheardes, the which repletion is to knowe howe to purge the  
saide

## The Shepheardes Kalender.

sayd humours that they engender no sicknes. and beane broken by the sygnes that followeth. ¶ First when a man hath ouer great rednesse in the face in the handes, or in the nayles, hauinge also beynes full of blood, or bleede, to much at the nose, or to often, or to haue payne in the forheade. Also when the eares soundeth, & when the eyes watereth to be full of gummie, & haue the vnderstanding troubled, & when the poult beareth to faste and when the belly is longe resolute and lax, and when one hath the syght troubled, and eating also without appetite. And all the other sygnes before sayd beane by the which one may knowe the body euill dyspoled, and haue in it corrupte humours, superfluous and euill.

¶ Thus synpeth of the sygnes, by the which Shepherdes know when they be whole and well disposed, and other signes appoynts, by the which they knowe when they beane sycke or euill disposed.

**A** deuision and regyme of tyme, of the which Shepherdes bleth after that the season & tyme requyrezeth Cap. xxiij.

**F**or to remedy the sykenesses & infirmities that a man hath, and to kepe hym from them that he doubteth to come. Shepherdes say that time naturally chaungeth foure times in a yere, and so they deuide the yere in foure quarters, that is ver. sommer, haruest, & wynter. And in eche of these quarters they gouerne them, as the seasons requirerh to theyr mindes, and the better it is for them. And as the season chauncerh, so chaunge they theyr manner of lyuynge and doing, and say that chaungynge of tyme without takynge good hede, often engendereth infirmities, for that in one time behouerh not to vse some meates that beane good in an other tyme, as that vse in winter is not all good in sommer, and so of the other seasons. And for to knowe the chaungynge of tyme after these sayd parties they consider the course of the sunne by the xii. sygnes, and say that euery of the sayde. iiii. quarters and seasons dureth thre monthes, and that the sunne passeth by thre sygnes, that is to wytte, in prymetime by Aries, Taurus, and Gemini, and these be the monethes, february, Marche, and Aprill, that the earth and trees reioyseth and chargerh with greene leues and floures that is a pleasure to behold. In sommer by Cancer and Leo, and the monethes beane May, June and July, that the fruites of the Earth groweth and rypeth. In Haruest by Virgo, Libra, and Scorpio, and the monethes byn August, September and October, that the Earthe and trees dischargerh fruites and leaues, and that tyme eche selleth and gathereth the fruites. In winter by Sagitarus, Capricornus, and Aquarius, and the monethes byn Nouember, December & January, that the earth and trees beane as dead and vnclothed of leues, fruits, and of all greenenesse. After the which foure seasons Shepheardes deuileth the time that man may lyue in foure

## The Shepheardes Kalendar.

ages as yowth, strength, age, and decreppte, and beene likened to foure seasons of the yere. That is to wit, yowth to prime time, that is hot and moist & as the herbs & trees of the earth groweth, so doth man in yowth vnto xrb. yere grow of body, in strength, beautie, and bigoure. Force is lykened vnto sommer hot and dry, and the body of man is in his force and bigoure, and entrypteth vnto xrb. yere. Age is compared to the time of haruest, colde and drye that man leueth of growinge & febleth, and thynketh how to gather and spare for feare of defaulte and nede when he commeth to slooping age, and dureth to lvi. yeres. Decreppte is likened to the season of winter, cold & humyde by abundaunce of colde humours and defaulte of naturall heate, in the which time man spendeth that which hee had gathered and kept in the time pased, and if he haue spared nothing, he abydeeth pooze and naked as the earth and trees and dureth vnto lxi. yere or moze. Primetime is hot and moyste, nature of ayre, and complexion of the sanguine. Sommer is hot and drye, nature of fyre, and complexion of choleryke. Haruest is colde and drye, nature of earth, and complexion of the melancoly. Winter is colde and moyste, nature of water, complexion of the flumatyke. When complexion is well proportioned it seelth it selfe better disposed in the tyme semblable to it then it dooth in other tymes. But for that euery man is not well complexioned, as they ought to do as shepheards do, that is to take regyment to kepe them selues after the seasons, and gouerneth them by theyr signementes and teachings, the which they vse in euery quarter of the yere for to liue the longer, wiselyer, and merely.

### The regyment for prime tyme, March, Aprill, and May.

**I**n primetime Shepheardes kepe them selues metely well clothed, not ouer colde ne ouer hot, as with lynsey wolly, doublettes of fustian, and gownes of a metely length furred with lambe most commonly. In this time is good letting of blood to auoyde the euill humours that were gathered in the body the Wynter tyme. If sycknesse happen in primetime, it is not of his nature, but procedeth of the humours gathered in the winter pased. Primetime is a temperate tyme to take medicines for them that be corporat and full of thycke humours, to purge them. In this tyme they ought for to eate light meats, that refresheth, as chickyns, kyddes with vergyous, bozage, beetes, yolkes of egges, egges in monethyne, roches, perches, pykerelles, and all scaled fish. Drinke temperate wine, bere or ale, so that they be not to stronge, ne ouersweet. For in this time all sweet things ought not to be vled, and a man ought to sleepe long in the morning and not on the day. The Sheperdes haue a generall rule or custome for all seasons, that auaileth much against all infirmities and sykenesses, that is, not to lese his appetite for eating, and neuer for to eate without hunger. Also they say that all maner of fleshy and fysh is better roasted then sodden, and if they been soden to  
b:ople



broyle them on a grebdorn, or on the coles, and they bene the more holsummer

¶ The regiment for the tyme of Sommer, June, July and August.

**T**he Shepardes in sommer bin clothed with light godones, and single, their shytes and shetes that they lie in bin linnen, for of all clothes it is the coldest, they haue dowblettes of sylke, of ley, or of canuas manerly made, and they eate light meates, as chickens with bergious, yonge hartes, rabbitte lettuce, purcelaine, melons, gourdes, cucumbres, peares, plommes, and such fysh as are named afoze. And also they eate of meates that refresheth. Also they eate little and often, they breake theyr faste or dyne in the morninge or eue the sunne aryse, and go to supper or it descende, and they eate often of the aboue sayde meates and sower for to giue them an appetyte. They eate but lytle salte meate, and refraine them from scratching, they drinke ofte frethe water sodden with suger-candy, and other refreshinge waters, and they do it alway when they beane thyrsty, saue onely at dinner and supper tyme, and then they drinke feeble greene wyne, or single beere, or small ale. Also they keepe them from ouer great trauell, or ouer forcing them selfe, for in this time, is nothing more greuous then chaslinge. In this season they eschew the company of women, and they bathe them oft in colde water to allwage the heate of their bodies enforced by labours. Alway they haue with them suger, candy, or other suger, and dredge, whereof they take lytle, and often, and the daie in the morninge they force them by coughinge and spittinge, to boide fleumes, and boide them aboue and belowe the beste that they may, and washe theyr handes with frethe water, their mouth and bysage.

¶ The regiment for haruest, September, October, and Nouember.



**I**n haruest Shepardes bin clothed after the maner of wintertime saue their clothes bin a litle warmer. In this time they do diligence to purge and cleanse them, and letting them blood to temper the humours of theyr bodies. For it is y most contagious time of y peere, in y which perilous infirmities happeneth & cometh, & therefore they eate good and holsome meates, as Caponnes, Hennes, yonge Wygeons that begin to flye, and drinke good wines, & other good drynkes without makinge excelle, In this time they kepe them from eating of frutes for it is a dangerous season for agues, & they say that he had neuer ague that neuer eate frute. In this tyme they drinke no water, and they put no parte of them in colde water, but their hands, & their face. They kepe their heades fro colde in the night and morning, & slepe not in the none time, & kepe them from ouer great traualle, & endure not too much hunger ne thyrst, but eate when it is tyme, and not when their mawes be full.

The regiment of winter time, December, January, and February.





**T**he Shephards in winter byn clothed in thicke gobones of rough cloth hie shorne, well furred with fox. for it is the warmest furring that is and cattes, conies, lambes and diuers other thicke furies that be good and holsonne. In the time of winter Shephards do eate befe, poke & brauone, of harts, hundes, and all maner of venison partridges, felauntes, hares, foxholes of the ryuer, and other meates þ they loue best. for þ is þ season of þ yere þ nature suffereth most greate plenty of vittayle for the naturall heate þ is drawen within the bodye. And this tyme also they drynke ofte stronge wyne, after there complexion, bastard wine, or Oley. Two or thre tymes in the wake ble good spyces in theyr meates. for this is the most holsonne tyme of all the yere, in the which cometh no syknesse but by greate excelle & outrages doone to nature, or by euill gouernment. Shepheardes saye also that prymetyme is hotte & moyst of the nature of ayre, complexion of the sanguine, & that in the same time nature reioyseth, & the pores openeth, & the blood spredeth through the veynes more then another time. Sommer is hotte and dry of the nature of fyre, and complexion of cholericke, in the which tyme one ought to kepe him from all thynges that moueth to heate, al excelle and hot meates. Haruest is colde and drye of the nature of earthe, and complexion of melancoly, in the which time one ought to keepe him from doing excelle more then in other tymes, for daunger of syknesses, to the which that time is disposed. But winter is colde and moyst of the nature of water, and complexion of flumatike, then a man ought to kepe him warme and meanel, for to liue in health. ¶ Here it ought to be noted that a man is made and fourmed of the foure elementes, of the which one hath domination alwayes aboue the other: & that man on whom the fyre domineth is sayd cholerike, that is to say hot and dry. He on whom the aire hath domination is sayde sanguine, that is to saye hot and moyst. He on whome the water hath dominion is sayde colde and moyst, that is to say flumatike. And he on whom the earth reyneth is sayde melancolike, that is to say, colde and dry. Of the which complexions shalbe spoken in the beginning of the Phylomy more largely.

¶ A regiment of Shepheardes of certayne thynges good for the body of man, and of diuers other thynges opposite to the same, Cap, xxviii.

¶ Good for the brayne.

To smell the sauour of muske, and of quibyles, of cammael, to drynke wine mesurably, to eate sage not to much, to couer thy heade, of the washing of thy handes and feete, mesurably walkyng, mesurably slepyng, to heere swete noyses of minstrells, or synginge, to eate mustarde and pepper, to smell the red rose, and walke thy temples with water of redde roses.

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¶ Cuill for the brayne.

All maner braine of beastes, gluttony, dronkennesse, late supper, to slepe much after meate, corrupte ayre, anger, heuynesse, to vncouer thy heate, to eate softely, to much heate, to much waking, to much walking, milke, chæse, nuttes, to eate o: thou be an hungred, bathinge after meate, onyons, garlike, great noyse, to smell to a white rose, and much sterenge.

¶ Good for the eyen.

The red rose, betuayne, rewe, fenell, salendyne, enfrage, pimpernell, oculi Christi, to plunge thyne eyen in clere water, oft to looke on greene coloure, mesurable slepe, to looke in a fayre glasse, ofte to wash thy hands and fæte, make the stomake well desyed, and to ofte on golde also.

¶ Cuill for the eyen.

Polwder garlyke, onyons, hunger lekes wakinge, and wind, hot ayre, colde ayre dronkennesse, gluttony mylke chese much beholdinge of bryght thinges as well red as whyte mustarde, anone to slepe after meate, to much sleeping, to much wakinge to much letting of blood colde woortes smoke all thinges that is pepered, lechery, an hot fyre before the sight, euill baken, bread, dust, to much weeping, all thys euill for the eyen.

¶ Good for the throte.

Honey, suger, butter, with a lttle salt lycoras, to suppe soft eggess. Ilope, meane maner of eatynge and drynkinge, and suger candy, this is good for the throte.

¶ Cuill for the throte.

Mustarde, much lyngge vpon the brest, pepper, anger, all fixed meates, and all thinges roasted, lechery, much walkinge, to much rest, much drynke, much thirst, much runnyng, smoke of insence, olde chese, heate o: colde & all thinges that beene sower is naught for the throte.

¶ Good for the harte.

Saffron, borage, laughing, ioye, muske, clauess, galyngall, nutmegges, the red rose, the byolet, suger, maces before all other thinges.

¶ Cuill for the harte.

Beanes, pelson, lekes, garlike, onions, heuynesse, anger, drede to much busines trauaile to drynke colde water after labour euill tidyngees.

¶ Good for the stomake.

Red mintes red roses commyn suger sage woorme wood calamit to bomet every quarter once, great hunger, every day to stande after meate, and oft wakinge after meles every colde thinge galyngale nutmegges bynegget pepper and mesurable slepe.

¶ Cuill for the stomake.

All swet thinges for they make the stomake to swell nuttes, olde chæse, mylke, hony, mary of bones that be not well sodden, to eate o: thou be an hungred to eat many sortes, of meates at one sitting, to drynke o: thou be a thirste,

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to eate bzeade that is not wel baken, and al rawe fleshe, stynkin, heuynes, and dzeede, thought ouer great trauayle, stoppyng, salpynge, & all fryde meates to much tathinge after meate, & to much fastinge, eate when thou art ouer hotte epyther of feuer oz trauayle, all mylike of beastes is euill saue of gotes.

¶ For ache of the wombe.

Take tansey, rewe, and sothernewood, and eate it with salte, fastinge when thou arte afret, and it will do it away.

¶ For to restore the lyuer.

Take a quantite of wilde tansey and stame it, and drinke it with wyne oz ale, ix. dayes oz moze, and he shall amende.

¶ For fatnesse about a mans hart.

Take the iuyse of fenell and honey, and seeth them bothe together till that it be harde, and eate it at euen and mozne, and it shall auoyde scone.

¶ For hardenes of the wombe.

Take a spoonefull of the iuice of Juy leaues, & drinke thereof thre times on the day, and thou shalt be hole.

¶ For winde in the stomake.

Take cummin, and bete it to pouder, and mingle it with redde wyne, and drinke it last at night thre dayes, and he shall be hole.

¶ For the dropsey.

Take chikweede, clythers, ale and otemele, and make potage therwith, & ble it ix. dayes and euery day fresh, and he shall be hole.

¶ A good drinke for the pestylence.

For the pestylence, take and washe cleane a lylly rote, and boyle it in whyte wyne, till the one halfe be wasted, and then giue it the sicke to drinke, and he shall breke out full of blathers as he were hent oz scalded with hot water, & then they will dry, and the person ware hole.

Hereafter foloweth the iiii. elementes, and the foure complexions of man and howe and in what time they raigne in man. Cap. xxix.

**A**yre, fyre, Earth, and water. The xxxiii. houres of the day & the night ruleth, Sanguine, Cholerike, Melancolike, & Flumatike. Six houres after midnight bloode hath the maistray, & in the vi. houres afoze noone coler raigneth, and vi. houres after noone raigneth melancoly, and vi. houres afoze midnight raigneth the flumatike.

Thus endeth the iiii. elementes, and the foure complexions of man.

Here foloweth the gouernance of health. Cap. xxx.

The Sheeheardes Kalender.



**V** Do will be whole & keepe himsele fro sickenes,  
And resyst the stroke of pestilence  
Let him be glad, and boyde all heynnesse  
Flee wicked ayres, eschewe the pzenence  
Of infecte places, causinge the violence,  
Drinkinge good wines, of holsome meates take  
Smell swæte thinges, and for thy defence  
Walke in cleane ayre, and eschewe the mist is blacke.

**W**ith boyde stomacke, outwarde thee not dysse  
Kysinge by early, with hye haue sustence  
Delighte in gardbas, for the great swætnesse  
To be well cladde, doo thy diligence  
Keepe well thy selte from inconuenience  
In stewes ne bathes, no sojourne thou make  
Opening of the pores, this dooth great offence  
Walke in cleane ayre, and eschew the myst is blacke.



**E**ate no rawe fleshe for no greedynes,  
And from fruite keepe thyne abstynence  
Pullettes and chyckins for theyr tendernesse  
Eate thou with sauce, spare for none expence  
Wergious, bineget, and the influence  
Of holsome spices, I dare vnder take  
To morrowe sleape, called golden in sentence  
Great helpeth against the mist is blacke.

**F**or health of body, couer fro colde they heade  
Eate no rawe meates, take good hærde heere to  
Drynke holsome wyne seede thee on light breade  
With an appetite aryle from thy meate also  
With women aged, fleshely haue not to do  
Vppon thy sleape drinke not of the cuppe  
Glad towarde bedde, at morrowe bothe two  
And vse neuer late for to suppe.



**A**nd if it so be, that leches to thee fayle  
Then take good hærde, to vse thinges thær  
Tempozate dyet, tempozate trauayle  
Not malicious for none aduersitie  
Beke in trouble glad in pouertie  
Kutche with little, content with suffisaunce.



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Neuer grudginge, mery like thy degre  
If physycke lacke, make this thy gouernaunce.



¶ To euery tale soone giue thou no credence,  
Be not to hastie, ne sodanely vengeable.  
To poore folke do thou no violence,  
Curteyse of language, of feeding mesurable  
On sundry meate, not greedie at the table.  
In feeding gentle, prudent in daliaunce  
Close of tounge, of worde not deceiuaible  
To say the best, set alway thy pleasaunce.



¶ Haue in hate, mouthes that byn double  
Suffer at thy table no detraction  
Haue despite of folke that make trouble  
Of false rauenoures, and adulation  
Within thy place suffer no deuision  
With thy houlsholde, it shall cause encrease  
Of al welfare, prosperitie and foynon  
With thy neighbours, liue in rest and peace



¶ Be clemently cladde, after thy estate,  
Pasle not thy bondes, keepe thy promise blie,  
With thæ folke be not at debate.  
Fyrst with thy better, beware for to strue,  
Against thy fellowe, no quarrell to contriue  
With thy subiect to strue it were shame,  
Wherefore I counsell, pursue all thy life,  
To liue in peace, and get thee a good name.



¶ Fayre at morowe, and toward bed at eue,  
Agaynst mystes blacke, and ayze of pestilence  
Betime at seruice, thou shalt the better cheue  
Fyrst at thy rising, to do God reuerence  
Uplite the poore with entere diligence  
On all needie, haue compassion  
And God shall send grace and influence  
Thee to encrease, and thy possession.



¶ Suffer no surfites in thy house at night  
Ware of suppers, and great excelle  
Of noddng heades, and candel light



The Sheepheardes Kalender.



Of sloth at morowe and slombryng Idlenesse  
Which of all vices, is chiefe portresse  
Woide all drunckenesse, liers, and lechours  
Of all vnchristie, exile the mastresse  
That is to say, dyce, playes, and hazardours.



¶ After meate beware, make not to long sleepe.  
Heade, foote and stomacke, preserue aye from colde  
Be not to pensue, of thought take no keepe  
After thy rent, gouerne thy housholde.  
Suffer in time, in thy right beholde  
Sweare none other, no man be begyle  
In youth be lustye, and sad when thou art olde,  
No worldly ioye lasteth but a while.



¶ Dine not at morowe, before thine appetite  
Clere aye and walking maketh good digestion  
Betweene meles drinke not for no forward delight  
But thyrist or trauayle, giue the occasion.  
Ouer salt meate doth great oppression  
The feeble stomackes, when they can not refrayne  
fro thing contrary, to their complexion.  
Of greedy handes, the stomacke hath greate peyne.



¶ Thus in two thiuges standeth al thy welth  
Of soule and body, who list them sue  
Moderate foode, geueth to man his health  
And all surfettes, then he doth eschewe  
And charitie to soule is dewe  
This recepte bought is of no Poticary  
Of Master Antony, ne of mayster Heuwe  
To all indifferent riches dictary.



¶ Nescio quo ceto lenta papauere dormit,  
Mens: que creatorem nescit iniqua suum:  
En iterum toto lingua crucifigitur orbe.  
En iterum patitur dira flagella deus.  
Factorem factura suum stimulante tyranno,  
Delictis factus deserit orba suis  
Inde fames venit, inde discordia regum  
Inde cananeis prædatibusque sumus  
Inde premit gladius carnalis spirituaalem,



Ec vice

## The Sheepearde Kalender.

**E**t vice versa spiritualis eum,  
Hinc subito atropos prædatrix occupat artus  
Nec fuit ut doleat penitet atque miser  
Iure vides igitur quam recta ligamina nectit  
Immundus mundus hæc Duo verba simul,

**¶** Thus endeth the Physicke and regiment of health of  
Sheepearde. And followeth their Astrology.  
Capitulo. xxi.



**C**ælum Cæli Domini terram autē dedit filius hominum. Non mortui laudabunt  
te Domine: neque omnes qui descendūt in infernum. Sed nos qui viuimus Bene  
diximus Domino. Quoniam videbimus cælos tuos opera digitorum tuorum lunā  
& stellas quæ tu fūdisti. Quia subiecisti omnia sub pedibus nostris oues & boues vni  
uersas, in super & pecora campi. Volucres cæli & pisces maris qui perambulant semi  
tas maris. Domine Dominus noster? quam admirabile est nomen tuum in vniuersa  
terra.

Who

## The Sheephardes Kalender.



**V**ho that will as Shephards that kepeth shepe in the felds, with  
 out knowing any letter, saue only by some figures & they make  
 in little tables of wodde haue knowledg of the mouings and pro  
 prieties of heauens. And diuers other things contained in this  
 present composte & kalender of Shephardes, & which is extracte &  
 composed out of their kalenders and put in letter, so that eche may compysle  
 and knowe as they, the thinges aboue sayde. fyrst one ought to knowe what  
 the figure is the disposition of the world, the number & order of the elementes  
 and the mouinges of the skies apertayneth to be knowen of euery man of free  
 condicion and noble engin. for it is a sayre thinge, delectable, profitable and  
 honest, and therewith it is necessary to haue diuers other knowledges, in espe  
 ciall for the Astrology of Shephardes, whiche sheweth howe the worlde is  
 rounde as a ball. And after wise men say there is nothing so round, as it. for  
 it is rounder then any thinge artificiall. And more ouer in this worlde we se  
 nothing ne neuer shal that is so iust and equall round as it selfe is, and is com  
 posed of the heauen and the foure elementes in v. principall partes. After that  
 a person ought to knowe that the earth is in the myddes of the worlde, for it  
 is the heaviest element. Upon the earth is the water or the sea, but it couereth  
 not all the earth, to thende that men and beastes may lyue therein, & the parte  
 that is vncouered, is called the face of the earth, for it is as the face of man al  
 waies vncouered and the parte that is couered with water is as the body of  
 man that is clothed & hidde. On the water is the ayre that encloseth the earth  
 and the water, and is deuided in three regions: one is lowe where as inhabi  
 tethe beastes & byrdes, an other meane whete as berie the cloudes, the which  
 make the impressiōs, as lightninges, thunders, and othe, & is alwaye colde  
 the thirde is the hyeste, where as is neither winde ne rayne, nor tempest, nor  
 other impressiō, & there be some mountaines that atteyneth vnto it, as is olim  
 pus that reacheth the hyest region of the ayre and the element of fire mounteth  
 vnto the skie, and the elementes susteyneth the skies as the pylers or beames  
 susteyneth a house. Of such mountaines is one in Affryke named Athlas.  
 After that is the element of fyre, that is neyther flame ne coles, but is pure &  
 inuisible, for the great bryghtnes, for of so much as the water is more clere &  
 lyght then the earth, & the ayre, more clere & light then the water, of so much  
 the fyre is more clere, lyght and sayrer then the ayre, and the skies in equipo  
 lent bin clearer, lighter & sayrer then the fyre, the which turneth with the mo  
 uinges of the heauens and next region of the ayre also, in the which is en  
 gendred comets that bin called starres for that they bin shyninge and moueth  
 as the starres. After the sayinge of some Shephardes the fyre is inuisible for  
 his subtilty and not for his clerenes, for as much as a thing is more clere of  
 so much it is the more bysible, for we se the skies wel, but not the fyre, for it is  
 ouer much more subtyll then the ayre that is inuisible, for the same cause, the  
 earth, and the water bin thicke, and therefore they beene visibill. The skies bin  
 neyther



The Sheeheardes Kalender.

neither properly heauy ne lyght, harde ne soft, clere ne darke, hotte ne colde sweet ne soure, coloure ne sowre, ne such other qualities, saue that the bin hot in vertue, for they may cause heate here benethe by theyr lightes, moouinges and influences, & bin improperly harde, for they may not be deuyded ne broken. And also they bin improperly colours of lyghte in some parties, and beene thicke, as bin the parties of the starres. In the which there may no starre ne other partie be aduised and put to, nor none may be demynished ne taken, away, and they may neither encrease ne waxe lesse, or be of other fygure then rounde ne they may not chaunge, empayre ne waxe olde, ne be corrupted, ne altered, but in light onely, as in tyme of the Eclips of the sunne and moone, ne they may not rest and stande still, ne tourne any otherwise, later ne sooner, in parte ne in all, ne behaue them otherwise, then after there common course, but by miracle diuine, and therefore the stars and skies bin of another nature then the elementes and the thinges of them composed, the which beene transmutable and corruptable. The elementes and all thinges of them composed bin enclosed within the fyrst skie, as the yolke of an egge is enclosed within the white, and the fyrst skie is enclosed of the seconde, and the seconde in the thyrde, and the thyrde in the fourth, & so of the other. The first sky next the elementes is the skie of the moone, next is the skie of Mercury. And next is the skie of Venus, then is the skie of the sunne, then it is of Mars, then that of Jupiter and after it of Saturne. And thus beene the skyes of the planettes after their order. The eight skie is of starres fyxed, and bin called so for that they moue more regularly and after one guise then the planettes do. Then aboue that is the fyrste mobyle, in the which nothinge appeareth that Shepheards may see. Some Shepheardes say that aboue this ix. skyes is one immoble, for it tourneth not, and aboue that is one of Christall, ouer the which is the skie imperyal, in the which is the throne of God, of the which skie Shepheardes ought not to speake, but onely of the fyrst mobyle, and that it conteyneth all together called the world. ¶ Of one thinge they marueyle much, that is howe God hath distributed the starres, that he hath put none in the nyynth skie and hath put so many in the eight skie, that they may not be numbred, and in eche of the other vii, but one onely, in callinge the sunne and the moone starres, as appeareth in the fygure hereafter.

¶ Here after the great mayster Shepharde sheweth more plainely of the iiii. elementes, & of the similitude of the earth, and how that euery planet is one aboue another, and telleth which of them be masculine, as these fyue. Saturne, Jupiter, Mars, Sol and Mercury. And of two femenyne, as Venus and Luna: and which of them, is northly and southly: and which bene Orientallo: Occydentallo.

Capitulo. xxii.

¶ Of the mouinges of the skies and planettes.

Some

The Shepheardes - Kalender.



**O**ne mouinges bin of the skies and planets that exceedeth the vnderstanding of Shephards, as the mouing of the firmament in the which bin the starres againste the fyrst mobyle in an hundred yere one degree, and the mouinge of the planets in theyr episcyles, of the which how well y Shephards be not ignorant of al, yet they make no mencion heere, for it sufficeth them onely of two wher of the one is from Orient into Occident aboute the earth, and from Occident in the Orient vnder it, that is called the diurnall moouynge, that is to saye, that it maketh from daye, to daye, xxiij. houres by the which moouynge the ix. skye that is the fyrst mobyle, dra weth after and maketh the other skies to tourne that byn vnder it. The othet moouynge is of the vii. planettes, and is from Occident to Orient aboute the earth, and from Orient into the Occident vnder it, and is contrary to the fyrst, and byn the two moouynges that Shephardes

Shepardes knowledgeth, and how wel that they byn opposits, yet moue they continually and beene possible as it is shewed by example. If a ship on the sea came from Orient into Occident, and that he of his owne mouyng wēt in the shippe softly towarde Orient, this man should moue a double mouing whereof one should be of the ship, and of himselfe together, and the other should be of his owne mouinge that he maketh softly towarde Orient. Semblably the planettes bin transported with theyr skie from Orient into Occident by the dyurnall mouing of the fyyst mobile, but later and otherwile then the fyxed starres by that that eche planette hath his proper mouinge contrary to the mouing of the starres, for the moone maketh a course lesse in a monthe about the earth then a starre fyxed, and the sunne a course lesse in a yere, & the other planetes in certaine time eche after the quantitie of his mouyng. Thus it appereth that the planettes moue two mouinges: some Shepheardes suppose by imagination that all the skies leassed to moue of the dayly mouing, the moone would make a course in going from the Occident into the Orient in as much time as lasteth now. xxvii. dayes, and viii. houres, and Mercury, Venus, & Sol wold make in maner course in the space of a yere, and Mars in two yere or there about, & Saturn in xxx. yere or there about. for now they make their course or reuolucions, & accomplishe their proper mouinges in the tyme here named. The proper mouinges of Planets is not streyght from Occident to Orient, but it is a syde way, and shepards see them sensibly for whē they se the moone before a starre one night, the second or the thirde nyght, it is behynde not straight towarde Oriente but shal be drawed one time to warde Septentrion, and another time toward Midday, and this is because of the latitude of the zodyake, in the which be the xii. signes, vnder whom the Planettes raygneth.



¶ Of the Equinoctiall and zodyake that be in the 12. skies  
that conteyneth the firmament vnder it  
Capitulo. xxxiii.





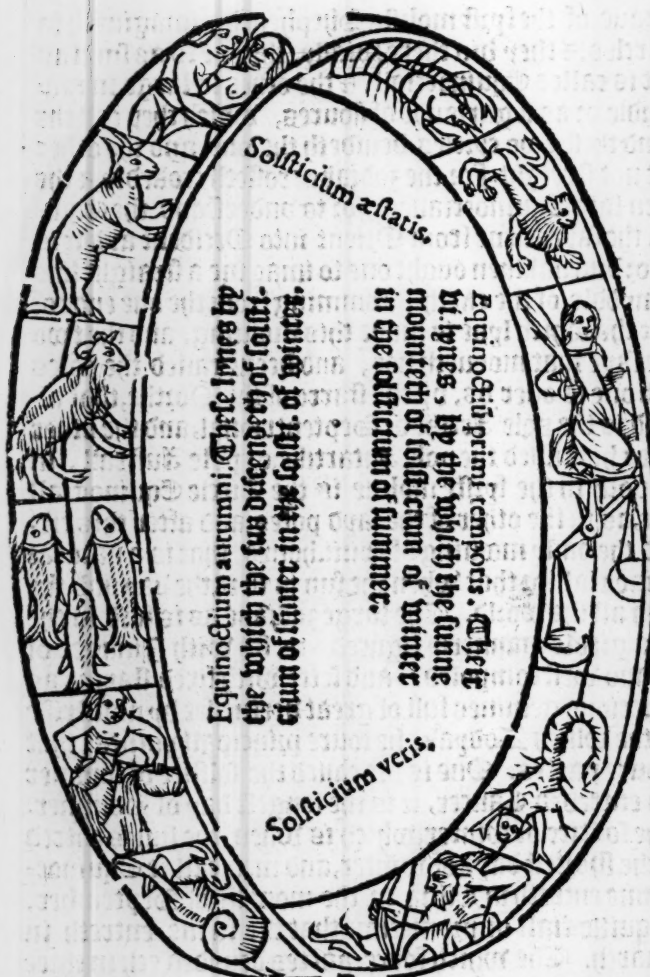
In the concave of the fyrst mobile Shepheards imagineth to be y two circles, & they bin there roially, the one is as smal as a thred, & it is called Equinoctiall, & the other is large in manner of a gyrdle, or as a garlande of floures, which they call the zodpake, and these two cyrcles deuide the one and the other egally, but not streight. For the zodpake crosseth crokedy, & the place where it crosseth been said Equinoctialles. For to vnderstand the Equinoctiall, we see sensibly all the skye, turne from Orient into Occident and it is called the dayly moving or diurnal, then ought one to imagine a straight line that passeth through the myddle of the earth, comming from the one ende of the skye to the other, about the which lyne is made this moving, and the two ends be two points in the skye that mooueth not, and bene called the poles of the worlde, of the which one is ouer vs, by the starre of the North, that alwayes apareth to vs, and is the pole Arctike or Septentrional, and the other is vnder the earth, alwayes hid called the pole Antartike, or pole Australl, in the myddest of the which pole in the fyrst mobile is the Circle Equinoctiall egally before in the partie, as in the other of the sayd poles, and after this circle is made and measured the daily moving of xiiii. houres, that is a natural day, and it is called Equinoctiall, for that when the sun is in it, the day and the night bene equal through all the worlde. The large zodpake as is said in the fyrst mobile, also it is as a girdle mannerly figured and set with Images of signes entrailed subtilly and well composed, and sette with fixed starres as shining Carbuncles or pricious gemmes full of great vertue, set by maistrise right nobly adourned, in the which Zodpake be foure principall points, that deuide the equally in foure partes. One is hie called the solstice of sommer which when the sunne is entred in Cancer, it is the longest day of Sommer. Another is lowe called the solstice of winter, which is when the sun is entred in Capricorne, then it is the shortest daye of winter, and men call it Equinoctial of haruest that the sunne entreteth in Libra in the moneth of September. And the other is called Equinoctiall of pyrmetime that the sunne entreteth in Aries in the moneth of march. The which foure partes deuyded ech in thre equall partes maketh twelue partes, that bene called sygnes, named Aries Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces. Arpes beynmeth in the Equinoctiall, and crosseth the zodpake, and when the sunne is there, it beynmeth to decline, that is to say, apzoching Septentrion, and towarde vs it extendeth to the orient. Then is Taurus seconde, Gemini the thyrde, and so of other as the fygure, hereafter sheweth. Also euery signe is deuided in xxx. degres, and be in the zodpake. ccc. lx. degres, and euery degre deuided by lx. mynutes, euery mynute in lx. secondes, euery seconde in lx. thyrdes, and this deuision sufficeth for Shepheardes.

Here foloweth the story of the twelue signes. Ca. xxxiii.

Shepheardes



## The Shepheardes Kalender.



Shepheardes know-  
ledgeth a subtil vari-  
ation in the skie: and is  
for thre stars syred bee  
not vnder the same de-  
grees of the Zodyake  
that they were created  
because of the moouing  
of the firmament, the  
which been against the  
first mobile in an hun-  
dred yere of one degree,  
for the which mutation  
the sonne may haue o-  
ther regard to a starre  
and other signification  
that it had in the time  
passed, and also when  
the bookes were made,  
for that the starre hath  
hanged his degree or  
sygne vnder which it  
was.

And this often tymes  
cauleth them that make  
Prognostications and  
iudgements coming  
to fayle.

¶ All the Circles of the  
skie been narrow and small, except the Zodyke, which is large, and contey-  
neth in length thre hundred and threescore degrees, and of largenes twelue,  
the which largenesse is deuptyd by the myddes, fyre degrees on the one signe  
and fyre on the other, and this deuptyon is made by a lyne named ecliptyke  
and is the way of the sunne, for the sunne neuer departeth vnder that lyne, &  
thus it is alway in the myddle of the zodyake, but the other planets bene al-  
wayes on the one syde, or of the other of the sayd lyne, saue when they beene in  
the heade or in the tayle of the Dragon, as the moone that passeth twyle in a  
moneth, and it happen when it renebeth it is Eclips of the sunne, and if  
it happen the full moone, and it bee right vnder the nadyr of the sunne  
it is general Eclips, and if it be but a partie it is not seene: when it is Eclips  
of the

The Shepheardes Kalender.

of the sunne it is not generall through all the clymates but onely in some, but when it is celyps of the Moone it is generall ouer all.

Of two great circles, that is to saye, one Meridien, and the other Orizon, that intersequeth the one the other, and crosseth directly.



Meridien is a great circle imagined on the skie, which passeth by the poles of the worlde, and by the poynt of the skie ryght ouer our heads, the which is called Zenich, and when the sunne is commē ouer frō Orient vnto the circle it is midday, and therfore it is called Meridiē, & the halfe of that circle is ouer the earth & the other vnder it that passeth by the poynt of midnight directly opposite to Zenych, & when the sunne toucheth the part of the circle it is midnight, and if a man goe toward Orient or Occident he hath new Meridien, and therefore it is soner midday to them that be toward Orient, then to other, if a man stande still his Meridien is one still, or if he go toward midday or septentrion, but if he styre he hath other Zenych, and these two cyrcles crosseth directly: orizon is a great circle that deuydeth the partie of the skie that we see from that we see not. And Shepheards say that if a man were in a plaine country he should see iustly halfe of the skie, & which they call theyr emyspery, that is to say halfe spere & orizon is ioyning nyght to the earth, of the which orizon the entre is the myddle, and is the place in the which we bin, thus eche is alwayes in the mydes of his orizon, and zenich is the pole, & as a man transporteth him from one place to another, he is in the other places against the sky & hath other zenych & other orizon, al orizon is ryght other oblyke. They haue ryght orizon that abydeth vnder the Equinoctiall, & haue theyr zenych in the equinoctiall for theyr orizon intersequeth and deuydeth the equinoctiall euen by the two poles of the worlde, in such wyse that none, of the poles of the world is reysed about theyr orizon, ne depriued vnder it, but they that habiteth other where then vnder equinoctiall haue their orizon oblyke, for the ir orizon foloweth & deuydeth the equinoctiall syde way, and not right, and there appereth to them of all tymes one of the poles of the worlde reysed about theyr orizon, and the other ben euer hyd, so that they see them not, more or lesse after diuers habitacions, & after that they be of farnesse from the Equinoctiall, & the more that the one pole is reysed the more is the orizon oblyke, and the other pole depriued and is to wote that there is as much distance frō the orizon to the pole, as is frō the zenych to the Equinoctiall, and that zenich is the fourth parte of meridien or the myddes of the bowe dyurnall, of the which the two endes be on the orizon. And also that of the pole vnto the equinoctiall is the fourth party of all the roundnesse of the skyes, and also of the meriden circle syth it passeth by the poles crosseth the equinoctiall directly. ¶ Example of the orizon of Paris after the opinion of Shepheards, ouer the which Orizon they saye

## The Sheepheardes Kalender.

that the pole is rayled xlii. degrees, wherefoze they say also that fro the zenitch of Paris vnto the equinoctial be. xlii. degrees, and that fro the Oryzon vnto the Zenich is the fourth parte of the Meridien cyzcle be. lxxx. degrees, and fro the pole to the zenych be. xli. degrees, and from the pole vnto the solstice of Sommer be. lxii. degrees, and fro the solstyce vnto the equinoctiall ben. xxxiii. degrees, there be from the pole vnto the equinoctial. lxxx. degrees, and is the fourth part of the roundnes of the skye, from the equinoctiall vnto the solstyce of Wynter be. xxxiii. degrees, and from the solstice vnto the oryzon. xlviii. Thus shall the equinoctiall be rayled ouer the oryzon. xli. degrees, and the solstyce of sommer. lxii. degrees, in the which solstyce is the sun at the houre of noone the longest day of sommer, and then it entreteth into Cancer and is most nereft to our habitable partes that may be. And when the sunne is in the solstyce of Wynter, the shortest day of the yere at the houre of noone it entereth into Capricornus: and the sayd solstyce is not rayled ouer the oryzon of Paris but lviii. degrees. The which eleuations and risings a man may finde plainly so that he knows one onely, and in euery region in lyke wise alter the situation.

Of the two other great cyzcles of the skye, and foure small.

**T**wo great Circles be on the Skye, named colours, that deuideth the skies in foure egall partes, and crosseth theyr selve directly, the one passeth by the poles of the world, and by the two solstices, and the other by the poles also and by the two equinoctials. The fyrst small cyzcle is called the cyzcle Artike because of the pole zodrake about the pole Artike, and this lyke is to his opposite, named the cyzcle Antartike. The other two be named Tropikes, the one of sommer, and the other of winter. The Tropyke of sommer is cause of the solstyce of sommer, beginning of Cancer, and tropyke of winter of the solstice of winter beginning of Capricorne, a ben egally distant one circle fro the other. Here ought to be noted that the distaunces of the pole artike to the cyzcle artike and the distaunce of the tropyke of sommer to the Equinoctiall, and that of the equinoctial to the tropyke of winter, and from the cyzcle antartike to the pole antartike are iust egall eche of. xlii. degrees & an halfe or there about, then the distaunce from the equinoctiall to the tropyke of sommer, and fro the circle artike to the pole make together. xlviii. degrees the which take away of the quarter betwene the pole and the equinoctiall, where as ben. lxxx. degrees, saue that there abydeeth xlii. that ben the distaunce betwene the tropyke of winter and the cyzcle antartike, and these cyzcles bene sayd lytle, for they be not so great as the other, neuer the lesse they be deuyded eche by ccc. lx. degrees as the greatest.

Of the rynging and resconsyng of the sygnes in the  
Oryzon. Capitulo. xxxv.

Oryzon

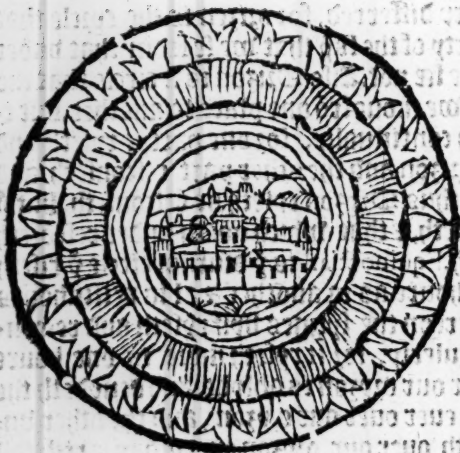


Oryzon & emispery differred, for oryzen is the cyrcle that deuydeth the party of the sky that we se from that vnder the earth that we se not. Also Oryzon is a circle that moueth not, but as we moue fro one place to another, but emispery turneth continually, for one partye ryleth and mounteth ouer oryzon and the other part rylconseth and entreteth vnder it, thus Oryzon ryleth ne rylconseth, but cometh about ryleth, & that which goeth vnder rylconseth. Everyden also ryleth not ne rylconseth. Equinoctiall is þ diurnal circle þ ryleth & rylconseth regularly, as much in one houre as in another & al in xiiii. houre zodyake the large circle, & oblyke whereon the sygnes byn ryleth and rylconseth all on a day natural all but not regularly, for it ryleth more in one houre then in any other, for that is euer ouer our oryzon is oblyke, and deuydeth the zodyake in two partes, wherof one is euer ouer our oryzon, and the other vnderneath. Thus halfe of the signes ryleth ouer our oryzon every day artificiall be it shorte or longe, and the other halfe by night, wherfore it behoueth that in the dayes that be shorter then the nyghtes the signes ryleth sooner, and in longe dayes more at leister, and thus the zodyake ryleth not regularly in these parties as the Equinoctiall, but there is double variation, for half of þ zodiack that is from the begynninge of Aries vnto the ende of Virgo all together taketh as much time in risinge as halfe of the Equinoctiall that is by it, and they begyn to ryle in a moment, and ende in a momente also. But this halfe of the zodyake ryleth sooner in the begynning, and this halfe of þ Equinoctiall more at leysure, and this is called theyr obliquement. Also the other halfe of the zodyake that is from the beginninge of Libra vnto the ende of Pisces, and halfe of the Equinoctiall that is by it, begynneth and leueth to ryle together, but the Equinoctiall in that party in the beginninge ryleth sooner, & the zodyake more at leysure, and this is called ryleng directly. And whether that ryleth sooner the Equinoctiall or the zodyake, yet alwayes they ende together. Example of the two mouynges aforesayde, as if two men went from London to Wyndsoze and departed bothe together, and that at the beginninge the one go fast and the other softly, he that goth fast should be sooner in the midway then the other but if he that went fast to the midway goe softly, & the other fast, they shalbe bothe at once in Wyndsoze. Also the halfe of the zodyake from the beginninge of Cancer, vnto the ende of Sagittary in risinge beareth more then halfe the Equinoctiall, so that this halfe ryleth all right, and the other halfe of the zodyake ryleth oblykely.

¶ Of the deuptions of the earth, and of the regions.  
Capitulo. xxxvi.



The Shepheardes Kalender.



First of we speake of the stars and knowledge that Shephards haue we wyll saye of the deuytion of the earth, and of his parties after theyr opinion. Wherefore it is to be noted that the earth is round, and therefore as a man goeth from one country to another, he hath other orizon then he had, and there appereth other parte of the skye, and if a man went from Septentrion streight toward Mid day & pole Arctike to him shalbe lesse reysed, that is to say, more nigh appoaching to the earth, and if he went contrarywise it shold be more reysed that is to say, apperyng higher, and therefore if he went toward mydday vnder a meridiem whele that the pole Arctike were lesse reysed ouer his orizon by the xxx. part of one of the vi. partes of the arctike Meridiem, he should passe the xxx. part of the vi. partes of halfe the circute of the earth, and to him the pole should be lesse reysed by one degree or to the contrary tyl we were more reysed of one degree, then hee should passe one degree of the circute of the Earth, of the which all the degrees together ben, ccc. lx. And one degree of the earth conteyneth xlii. leagues, & a halfe or there about, & euery league is two myle: And as the spere of the skye is deuided by the foure lesse circles fyue parties called Zones, so the earth is deuided into fyue regions whercof the first is betwene the pole arctike and the circle arctike. The second betwene is the circle arctike and the tropike of summer. The third is betwene the tropike of summer and the tropike of winter. The fourth is betwene the tropike of winter and the circle Antartike. The fyft betwene the circle antartyke and the pole Antartyke. Of the which parties of the earth some Shephards say that the first and the fyft bin inhabitable, for theyr ouer great coldnesse, for they ben to fere from the sunne. The thyrdd that is in the middle is to nere vnder the way of the sunne, and is inhabitable for the great heate. The other two partes, the seconde and the fourth be not to nere ne to farr from the sun, but be moderate in heate and clode, and therefore they ben habitable if there be none other letting, and pose that it be true, yet it is not possible to passe ouerthwart the region vnder the way of the sunne called zone, turned to go from the secōd to the fourth. For some Shephards wold haue passed that wold haue shewed of it, wherefore they say that there is no region habytēd, but the second wherein we and all other be. Of the variation that is for diuers habitations and regions of the earth. Cap. xxxvii.

Shepheardes say that if it were possible that the earth were inhabited all about, and pose the case that it were so, fyyste they that inhabite vnder the Equinoctiall haue alwayes the dayes and the nightes equal, and haue the .ii. poles of the world at the two corners of their orizon, and may see all the stars when they see the two poles, and the sunne passeth twice a yere ouer them, that is when it passeth by the Equinoctials. Thus the sunne is to them the one halfe of the yere toward the pole Arctike, and the other halfe toward the other pole, and therefore they haue two winters in a yere without great colde one is when we haue winter, and the other when we haue sommer. Semblably they haue two summers, one is in March when we haue prime time & the other in September when we haue haruest, and by this they haue fourē solstices, two hie when the sunne passeth by their zenith, and two lowe when, it declineth one way or other, & thus they haue fourē vmbres or shadowes in a yere, for when the sunne is in the equinoctes twice in a yere, in the morning their shadowes be in the Occidente, and at night in the Oriente, and then at noone they haue no shadowes, but when the sunne is in the signes septentrionals their shadowes be toward the partes of the signes meridonals, and so againe ward, secondly they that inhabite betweene the Equinoctiall and the Tropike of summer, haue in likewise two summers & two winters and fourē shadowes in a yere, & they haue no difference of the first, saue that they haue longer dayes in summer, and shorter in winter, for as the Equinoctiall longeth, in likewise doth the dayes in summer, and in that part of the earth is the first climat and almost halfe of the second, and is named Araby wherein is Ethiopia. Thirdly they that inhabite vnder the Tropike of summer haue the sunne ouer their heades, and at the day of the solstice of sommer at noone they haue their shadowes smaller then we haue, and there is a parte of Ethiopia. Fourthly they that be betweene the Tropike of summer and the circle Arctike haue longer dayes in sommer then the abouesaid, in as much as they bee farther from the Equinoctiall, and shorter in winter, and they haue the sunne ouer their heades, he toward septentrion, and that part of the earth we inhabite. Fifthly, they that inhabite vnder the circle Arctike, haue the ecliptike of the zodiacke to their orizon, and when the sunne is in the solstice of summer, it resconsleth not, & thus they haue no night, but naturall daies of xiiii. houres. Semblably when the sunne is in the solstice of winter it is naturall day whē they haue continuall night, and that the sunne ryseth not to them. Sixthly they that be betweene the circle Arctike and the pole Arctike, haue in sommer dyuers naturall dayes, that be to them one day artificiall without any night And also in winter be many naturall dayes, which are to the allwaies night and the more that it approcheth the pole, & more is the artificiall day of al sommer longe, and dureth in some place a weke, in other a month, in other two in other three, in other more, and proportionally the night is greater, for some of the signes be euer on their Orizon, and some alwaies vnder, and as longe

## The Sheeheardes Kalendar.

as the Sun is in the signes aboue it is day, and while it is in the signes bnderneath it is night. Seuenthly they that inhabite right bnder y pole haue the sunne halfe of the yere on thei Oxizon, and haue continuall day, and the other halfe of the yere continuall night, and the Equinoctial is in their oxizo that deuideth the signes, six aboue and six beyeath, wherefore when the sunne is in the signes that be hye, and towarde them they haue continual day: and when it is in the signes toward midday, they haue continual night, and thus in a yere they haue but one day and one night. And as it is said of that part of the earth toward the pole Artyke, a mā may vnderstand of the other halfe, and of the habitacions towards the pole Antartike.

### The deuision of the earth, and onely of the parte inhabited.



Shepherdes & others as they deuid the earth inhabitable in vii parts that they call climates. The first Diamtous, the seconde climate Diaciēs. The iiii. Balirādy. The liii. Diarchedos. The v. climate Diarōēs. The vi. Daboyistines. The vii. Diariphe-ole. Of the which eche hath his longitude determined, and the latitude also, and the nerer they be to the Equinoctiall the longer they be, and larger, & procede in longitūd from Orient to Occident, and in latytude from midday to septentrion. The first climate after some Shepherdes containeth in length halfe of the circuitte of the earth, that is two hundred thousand and iiii. hundred mple, & it hath an hundred thousande & two hundred myle of length. The second, and so of the other, for the lessing of the earth comming toward Septentrion. To vnderstande what a climate is after the sayinge of Shepherdes. A climate is a space of earth equally large, wherof the length is fro Orient to Occident, and the bredth is coming fro midday, and fro the earth inhabitable toward y Equinoctiall drawing to septentrion, as much as an horologe or clocke chaungeth not. For in earth inhabitable the clockes change vii times in the bredth of the climats. It is of the necessitie to say y they be vii. & where the variation of horologes is, there is the diuersitie of climates, howe be it that such variatio properly ought to be taken is in the middes of the climates, and not in the beginninge or ende, for the proximitie and couenaunce the one of the other. Also one climate hath alwayes a day artificiall of some shorter or longer then another climate, & this day sheweth the difference in y middell of euery climate better then in the begining or ende, the which thing we may sensibly know at eye, and thereby iudge the difference of the climats. And it is to be noted that vnder the Equinoctiall the daies and the nightes in all tūces are equall, ech of twelue houres, but comming toward Septentrion the daies of sommer longer, & the wynter daies shorter, and the more that one approche th septentrion the more waxeth y daies in such wise, that at the finie of the last climate the daies in summer belonger by thre houres and



## TheSheephardes Kalender.

an halfe, then they be at the begynnyng of the fyrst, and the pole is more ray-  
sed by, xxxviii. degrees. At the beginning of the fyrst climate, the longest day  
of sommer hath xii. houres and xlv. minutes, & in the pole is raised on the ori-  
zon xii. degrees and xlv. minutes, and the middes of the clymate the longest  
daye hath xiii. houres, and the pole rayled xvi. degrees, and the latitude du-  
reth vnto the longest day of sommer, that is xiii. houres and xlv. minutes, and  
the pole rayled. xx. degrees and an halfe. the which largenes is. cccxli. myle  
of earth. The seconde clymate begynneth at the ende of the fyrste, and the  
myddest is there as the day hath. xiii. houres & an halfe, and the pole is raised  
ouer the orizon xxiiii. degrees and xlv. mynutes. And the latytude dureth vn-  
to there as the longest daye hath. xiii. houres and. xlv. minutes, and the pole  
is rayled. xxvii. degrees and an halfe, and this largenelle conteyneth of earth,  
cccc. myle iust. The thirde clymate begynneth at the ende of the seconde,  
and the middest is there as the day hath. xiii. houres, & the pole is rayled xxx.  
degrees and. xlv. minutes, and the latytude extendeth vnto there as the longest  
and. xl. minutes. The fourth clymate at the ende of the thyrd, and the middest  
is there as the longest day hath. xiiii. houres and an halfe, and the pole is rai-  
sed. xxvi. degrees and. xx. mynutes, the latytude dureth vnto there as the lon-  
gest daye hath. xiiii. houres and xlv. mynutes, and the pole is rayled. xxx. de-  
grees, and the largenelle conteyneth of earth ccc. myle. The fyfth clymate be-  
gynneth at the ende of the fourth, and the myddest is there as the longest day  
hath. xv. houres, and the pole is rayled. xli. degrees and xx. minutes, and the  
latytude dureth vnto there as the longest daye hath xv. houres and xv. my-  
nutes and the pole is rayled xliii. degrees and an halfe, and the largenes con-  
teyneth of earth cclii. myle. The vi. clymate begynneth at the ende of the  
fyfth, and the middest is there as the longest day hath xv. houres and an halfe  
and the pole is raised ouer the orizon xlv. degrees and xliii. mynutes, of the  
which the largenes dureth vnto there as the longest day hath xv. houres and  
xlv. minutes, the which largenes conteyneth earth cc. xii. myle. The vii.  
clymate begynneth at the ende of the syxt, and the myddest is there as the lon-  
gest day hath xvi. houres, and the pole is rayled xlviii. degrees and xl. my-  
nutes, the latytude extendeth vnto there as the longest day hath xvi. houres  
and xv. minutes, and the pole is raised fifty degrees and an halfe, and the larg-  
nes of the earth conteyneth clxxxvi. myle.

A marueylous consyderation of the great vnder-  
standing of Sheephardes.

**I**f case were after the length of the climates one might go about &  
earth fro Orient to Occidet to his first place, some shepherds say  
that this compasse may almost be made. Saying & if a man wēt  
this copasse in. xii. natural daies going regularly toward Occidet  
k.iii. and



## The Shepheardes Kalender.

and began now at midday, he should passe euery day naturall  $\text{y}^{\text{e}}$  xiiij. parte of the circuite of the earth, and be. xxx. degrees whercof behoueth that the sunne make a course about the earth, and xxx. degrees further or he be returned on the morrowe at the meridian of the sayde man, and so the sayde man shoulde haue his day and night of xviij. houres, & should be further by the xiiij. part of a naturall day then if he rested him, wherfore it followeth of necessity, that in xiiij. naturall daies the sayde man should onely haue . xij. daies and xij. nights & somewhat lesse, & that the sunne shold light him but . xij. times, & resconse xij times, so: xij. daies and xij. nightes euery day and night of xviij. houres maketh xiiij. naturall daies eche day of xviij. houres. By semblable consideration behoueth that an other man that should make this course going toward Orient haue his day and night shorter then a naturall day by . xij. houres, then his day and night should be but of . xiiij. houres. Then if he made this course in like space, that is to say in . xiiij. daies and somewhat more. Thus if John made the course toward Occident, and Peter toward Orient, and that Robert abode them at the place from whence they departed the one as soone as the other, & that they meete at Robert both together. Peter would say that he had two daies and two nights more then John, & Robert that had rested a day lesse then Peter, and a day more then John, howe well that they haue made this course in xiiij. naturall daies, or an hundred, or in ten yeare all is on. This is a pleasant consideration among Shepheardes how John & Peter arriueeth one self day, put case it were on sunday John wold say it is saterday, Peter wold say it is monday, and Robert would say it is senday.

**O**f the Pomell of the Skyes a starre named the starre of the North, neere to the pole Arctike called Septentrionall. Cap. xxxvii.



fter  $\text{y}^{\text{e}}$  aboue said things here wil we speake of some stars in particular. And first of them that Shepards cal the pomel of  $\text{y}^{\text{e}}$  skies or star of the north, wherfore we ought to knowe that we see sensibly the sky turne fro Orient to Occident by  $\text{y}^{\text{e}}$  diurnal mouing  $\text{y}^{\text{e}}$  is of the first mobile, which is made on two points opposits  $\text{y}^{\text{e}}$  be the poles of the sky, of the which one we se, & it is the pole Arctike, and the other we se not, that is the pole Antartike or of midday, which is alway hid vnder the earth. By the pole Arctike that we se is the starre most approached the Shepards call the pomell of the sky, the which they say is the highest and most stedfast from vs, & by the which they haue the knowledge  $\text{y}^{\text{e}}$  they haue of the other starres and partes of the skie. The starres that be by the said pomel go neuer vnder the earth, of the which be the starres that make the chariot, & diuers other, but they that be far from it, go sometime vnder the earth, as the sunne, the moone, & other planets. Vnder this pomel directly is the angle of the earth, in the place where against the sunne is at the houre of midnight

Of

## The Shepheardes Kalender.

### Of Andromeda a starre fyred.

Aries is a signe hot and dry, that governeth the head of man and the face: and the regions, Babylon, Persia and Araby. And signifieth small trees, and vnder him at the .xvi. degree riseth a starre fyred named Andromeda, that Shepheards figureth a mayd in her haire vpon y<sup>e</sup> brinke of the sea, set to be deuoured of the monsters of the sea, but Perseus sonne of Iupiter fought with his sworde against the sayde monster and slewe it, and then the sayde Andromeda was deliured. They that be bozne vnder her constellation be in daunger of prison, or to dye in prison, but if a good planet take regarde, they escape not death and prison. Aries is the exaltacion of the sunne at the .xix. degree and Aries is the house of Mars with Scorpio where he is most.

### Of Perseus a starre fyred Lord of the spere.

Taurus haue the trees, plantes, and impes, and governeth of man the necke and the throte bol, the regions, Ethispy, Egypt, and the countrey about and vnder the .xxii. degree riseth a starre fyred of the first magnitude, y<sup>e</sup> Shepheardes call Perseus sonne of Iupiter, that smote of the head Medusa, who made all them to dye that behelde her, and by no maner they might escheu it Shepheards say that when Mars is conioyned with this star, they that be bozne vnder the constellation shall haue their heads smitten of, if God shap not remedy, & some time they cal this star lord of the sword, and figure him a man naked with a sworde in one hand, & in the other the head of Medusa and loketh not on it. And Taurus is the exaltacion of the Moone in the .iii. degree.

### Of the Oryzon a starre fyred and his felowes.

Gemini signifieth large good courage, wyl, beauty, clergy, and governeth of man the shoulers, armes, and handes, and the regions, Iugen, Armony, Carthage, and hath the small trees. And vnder the .xxviii. degree riseth a star fired named, Oryzon, and with it .xxvi. other stars, and is figured, a man armed in mayle, and a sword gyrd about him, and signifieth great captaines. They that be bozne vnder the constellation be in daunger to be slaine by treason, if good, fortune be not with them. Gemini & Virgo be the houses of Mercury, but Virgo is it in which he loveth most, Gemini in the third degree is the exaltacion of the Dragons heade.

### Of Alhabor a starre fyred.

Cancer domineth the long and equal trees, and of the body of man the brest the harte, the stomake, the syde and lyghtes, and the longes, the regions, Armony the litle, & the region of Orient. And there riseth vnder it in the eyght degree a starre fyred that Shepheards call Alhabor, that is to say the great dogge, and they say that they which be bozne vnder the constellatio, and that be in the ascending or in the middelt of the sky it signifieth good fortune, & if the Moone be with it, and the partie of fortune be that in it shalbe bozne, shall not be very rich, and Cancer is the house of the Moone, and is the exaltacion of Iupiter in the .xv. degree.

## The Shepheardes Kalender.

Of a starre fyred named the Lyons heart.

Leo hath the great trees, that is to say he signoureth ouer them and signifyeth an hasty man full of anger and of anguill, & of the body of man it beholdeth the hart properly, the backe and the sides, & of regions Artitry vnto the ende of the earth habitable, and vnder the xxxiii. degree riseth a starre fyred named the Lions hart, & they that be bozne vnder the constellation a Shepheardes say, shall be mounted in his signouries, or in great offices, and afterward shalbe depriued or put downe, & be in danger of their liues, but if some good planet beholde the sayde starre they may be saued. Leo is the house of the sunne, and Aries is the exaltacion of the sunne as it is sayde.

Of the starre fyred named Nebuluse, and of an other named the golden Cuppe.

Virgo gouerneth all that is sowne on earth, and signifyeth a man of good courage, philosophie, largesse, and of all maner of sciences, and kepeth of man the belly and the entrailles, & the regions Algeramitta, Allen, that is a rigton by Jerusalem, Euphrates, and the Ile of Spaine. Under the longitude or xv. degree riseth a star fixed named Nebuluse, or tayle of the Lyon, & is in the septentrional latitude of the sayd signe of virgo, vnder the which signe riseth an other fyred starre which Shepards call the golden Cuppe, and is in the xiii. degree of the sayd signe towarde the partie meridional. The which star is of the nature of Venus and of Mercurye, and signifyeth that they which be bozne vnder the sayd constellation to know of things worthy and sacred.

Of the Bozke espyke a star fyred.

Under the sygne of Libra that domineth the great trees, and signifyeth Justice, and of a man it gouerneth the reignes, and the nether part of the belly, and regions, the countrey of Romany, and of Graece. Under the xviii. degree riseth a starre fyred that Shepherdes call Bozke espyke. They that ben bozne vnder the constellation ben wel shapen, and ben honest, and do things that folke meruayle on, and reioyseth, and signifyeth rycheffe by honestie and precious marchaundise, and bene commonly loued of Lordes and Ladies and Libra is one of the houses of Venus, and Taurus the other, in the which she reioyseth moste, and is the exaltacion of Saturne, for the weather beginneth to waxe colde in this month of September, and Saturne is the planet and Lorde of colde, that exalteth when hee entreteth into the sygne of Libra.

Of the Crowne septentrional a starre fyred.

The Scorpion domineth the trees that been of longitude and largenesse, & signifyeth fallenesse, & of the body of man gouerneth the priuy places, and the regions of Heberget, and the lende of Araby, in the seconde degree riseth a starre that Shepards call the Crowne septentrional, the which when it is in the ascendeinge in the myddest of the skye, giueth honoure and exaltacion to them that ben bozne vnder the constellation, and speacially when it is wel beholden



**The Shepheardes Kalender.**

beholden of **Sol** in **Scorpion** is one of the houses of **Mars**, in the which hee reioyleth most, and **Aries** is the other, and is the signe wherein **Mars** beginneth to fall from his exaltation.

**Of the Scorpions harte a starre tyred.**

The **Sagittary** signifyeth a man full of engyne and wytte, and gouerneth the thigges of man, and regions, **Ethiopye**, **Babylonia**, and **Aenych**. Under his first degree riseth a starre fixed of the first magnitude, the which shepardes call the **Scorpions hart**, whych when it is well beholden of **Jupiter** or **Venus**, it raiseth them that be borne vnder his constellation to great honour and riches, but when it is euill beholden of **Saturne** or of **Mars**, it putteth them that be borne vnder it to pouertie. The **Scorpion** is the house of **Jupiter**, in the which he reioyleth most, and **Pisces** is his other house, and so is the sayd **Sagittary** the exaltation of the **Dragons** taile.

**Of the flying Eagle a starre tyred.**

**Capricornus** signifyeth a man of good lyfe, wise iresfull, and of great thought, and gouerneth the knees of man, and the regions, **Ethiopye**, **Araby**, **Sehamen**, and to the two seas, and vnder his xxiii. degree riseth a starre that shepheardes call the flying Eagle, that signifieth the loueraigne Emperours or kinges. They that be borne vnder his constellation when they be well beholden of the sunne and of **Jupiter**, mounteth in great seignories, and ben loued of kinges and princes. **Capricornus** and **Aquarius** ben the houses of **Saturne**, but he reioyleth in **Aquary** moste, and the sayde **Capricornus** is the exaltation of **Mars**.

**Of the fish meridonall a starre tyred.**

Under **Aquarius** that keepeth the legges of man the ancle of the fete, and the regions of **Hazenothe**, **Alenphya**, a part of the land of **Alphege**, and a part of **Egypt**. In the xxi. degree riseth a star that shepardes call the fish meridonall. They that be borne vnder his constellation be happy in fyshing in the sea of **Midday**, and vnder the ix. degree of the sayde signe riseth the **Dolphin** that signifieth lordship on the sea, pondes and ryuers, and as it is sayd **Aquarius** is the house of **Saturne** in which he reioyleth.

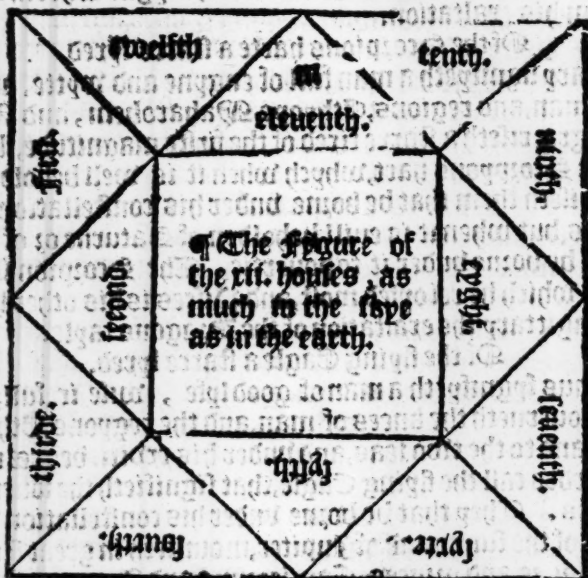
**Of Pegasus that signifieth the horse of honour a starre fixed.**

**Pisces** gouerneth of man the fete, and signifieth a man subtille, wise, and of dyuers coloures, and hath regions, **Cabrysen**, **Jurgen**, & all the habitable part that is **Septentrion**, and parte of **Romanie**, and vnder the xv. degree of the sayd signe riseth a star that shephards call **Pegasus**, that is the horse of honour, and the figure in forme of a faire horse. They that be borne vnder his constellation shalbe honoured amonge great Capitaynes and Loides, when **Venus** is with it, they be louied of great Ladies, if the sayde starre be in the middelt of the skye in the discending, and **Pisces** is one of the houses of **Jupiter**, and **Sagittarius** the other, in the which he reioyleth most, and the sayde **Pisces** in the xxiii. degree is the exaltation of **Venus**.



**The Shepherdes Kalender.**

**Of the deuision of the xii. houses, as well in the earth as in the heauens. Cap. xxxix.**



**T**he heauen & the earth may be deuided in foure partes by two circles, which crosseth direaly ouer þ two poles and crosseth foure times the Equinoctall line. Eche of þ foure parts deuided into thre equally, is in al. xii. equal parts, as well in þ sky as in þ earth, which Shepherds call houses, & be twelue. Of þ which fixe be alwaies aboue the earth, and fixe vnder it, & these houses moueth not, but be alwaies eche in their place, and the signes & planets palleth by them alwaies once in. xxi. houres. Thre of these houses be fro Orient to midnight going vnder þ earth, the first the second & the third wherof the first vnder the earth, beginneth at Orient named the house of life. The second house of substance & riche. The thirde that finisheth at midnight is the house of fraternity. The fourth that beginneth at midnight coming in Occident is named the house of patrimony. The fifth folowing is the house of sonnes. The sixt finisheth in Occident vnder the earth is the house of sickness. The seventh beginneth in Occident on the earth, and stretcheth toward midday & is the house of mariage. The eight in the house of death. The ninth finishing at midday is called the house of fayth, of religion, and pilgrimages. The tenth beginning at midday conuning toward Orient is the house of honour and of regalitie. The eleuenth after, that is the house of true frendes.

And

The Shepheardes Kalenepr.

And the twelfth that spinneth in orient on the earthe is named the house of charity but this matter is difficile for shepheards knowledging the nature and propertie of every of the sayde twelue houses, and departeth them lightly and sufficeth of that is sayde with the figure present.

Thus endeth of the twelue houses

**Q**ualiter puer crescit in ventre matris sue. Primo mense crescit cerebrum. Secundo crescunt venæ. Tertio & Quarto habebit omnia membra sua, sed erit sine anima. Quinto incipit venire & multum grauat matrem suam. Sexto circumdabitur pelle, & ossa crescent. Septimo vngues crescent. Octavo crescet cor & omnia viscera præter iecur. Nono sciet mater si puer poterit bene nasci an non. Decimo crescit iecur in pueri, de tunc bene comparebit mulieri si bene eueriet & puero, an non, quæ in iecore crescat, quod quam cito habuit iecur tam cito nascetur vel morietur.

**I**n quibus partibus corporis hominis sunt spiritus & intellectus. Intellectus dicitur esse in fronte. Memoria in cerebro. Ira in felle, auaricia in iecore, timor in corde halitus in pulmone, cogito in venis: quia splene ridemus, felle irascimur, corde sapiamus, iecore amamus: quibus quatuor elementis constantibus integrum est animal.

Of the twelue signes, which be good or bad to take journeyes by land or by water. Cap. xxxii.

**A**ries is good, Taurus is not so.  
Gemini and Cancer, will make thee glad.  
But beware hardely of Leo and Virgo.  
Libra for friendship, full harde is Scorpio.  
Sagittary good, Capricorne perclous.  
Aquary by water good, clerkes, proueth so,  
for best is Pisces, and most plenteous.

How the planets raigne in euery houre. Cap. xl.

Be that

The Shepheardes Kalender.



**H**E that woll wet howe Shepheardes knowe whiche planet raygneth e-  
uery houre of the day and night. And which planet is good, & which  
is bad, ought to knowe the planette of the day & seeke therfore. The first  
temporall houre of the sunne rysinge that day is for the sayde planet. The se-  
cond houre is for the planet ensuyng, and the thyrde for the other as they byn  
here figured by order, and it behoueth to goe fro Sol to Venus, Mercury and  
Luna then come agayne to Saturne vnto, xii. that is the houre before the sun  
goinge downe, and incontinent after the sun is downe begynneth the fyrste  
houre of the nyght that is for the xiii. planet, & the seconde houre of the nyght  
for the xiiii. & so vnto xii. houres for the nyght. that is the nexte houre before  
the sunne rysinge and come directly falling vpon the xiiii. planet, that is next  
before that of the day followinge. And thus the day hath xii. houres, and the  
nyght xii. also the which be temporall houres, different to the houres of the  
clockes, the which be artificiall. Shepheards sayd that Saturne and Mars  
be euill planettes. Jupiter and Venus good, Sol and Luna halfe good and  
halfe euill. The party toward a good planet is good, and the party toward  
the euill planet is nought. Mercury conioyned with a good planet is good,  
and with an euill planet he is nought, and they vnderstand this as to the in-  
fluences good or euill that beene of the sayd planetes there following.

The

## The Sheeheardes Kalender.

The houres of the planets ben different to them of clockes, for the houres of clockes ben egall at all times eche of .lx. minuts, but they of the planets when the dayes and the nightes be egall that the sonne is in one of the equinoces they be egal, but as soone as the dayes lengtheneth or shorteneth, so dooth the natural houres, by this it is conuenient alway for the day to haue .xii. tēporal houres, & the night also, and when the dayes be long, & the houres longe, and when the dayes ben short and the houres short, in lyke wise is the night, and neuerthelesse an houre of the day, and an houre of the night together haue vi. score minutes, as many as two houres for artyficialles, that the one leueth & o'her taketh. And take we our planets, frō the sunne ryling, not before vnto the sunne goinge downe, and all the remnaunt is night.

Example of that which is aboue sayd.



In Decēber & dayes haue but .viij. houres artificialles of clockes, and they haue .xii. tēporals, let the .viij. houres artificialles be deuided in .xii. egall partes, & it shalbe .xii. times .xl. minuts, & euery party shalbe a tēporall houre & shalbe of .xl. minuts and no mo. Thus in Decēber the tēporal houres of the day haue but .xl. minuts, but the houres of the night haue foure score. For in that tyme the nights haue .xvi. houres artificialles, the which deuided in twelue partes be foure score minuts for euery tēporall houre. Thus the houres of the nights in Decēber haue foure score minuts & .xl. for an houre of the day, there ben .lxx. minuts in

two tēporall houres, as many as in two houres artificialles that be eche of .xl. minuts. In June is the contrary in March, and in Septēmber, al houres ben egall as the dayes ben in other monthes by egall portion. With euery planet here afore figured ben the signes to which be the houses of the sayd planets, as it is afore sayd. Capricornus and Aquarius ben the houses of Saturne.

Sagitta;



The Shepherdes Kalender.

Sagittarius, and Pisces, of Jupiter, Scorpious, and Aries, of Mars, Leo of Sol, Taurus, and Libra, of Venus, Gemini, of Mercury, Cancer, of Luna with other significations that would be long to recounte.

Hereafter foloweth the nature the vii. planets with the dispositions of the sayde planets after the sayings of expert Shepherdes.



**M**y sonne thou shalte vnderstande  
 That to auoyde all Idlenes  
 This matter oft thou take in hand  
 To rede of Shepherdes busynesse  
 And specially of the planets seauen  
 Of Mars, and Saturne that is full hye.  
 And also of Sol, the myddell heauen  
 And vnder him Venus, Luna and Mercury  
 For to knowe theyr natures all  
 In sooth it is a great cunning  
 And shew what may befall  
 When euery planet is raigning  
 By theyr working oft we byn moued  
 To loue lust, and playes of Jolitie  
 And by some of them as clarkes haue proued  
 They styre vs to theft, murther and villany  
 Some be not good, some be bad verily  
 Some be not comfortable to man ne beast



Some

The Shepheardes Kalendor.



Some hote, some colde, some moyst, some drye,  
If thre be good, foure be worse at the least,  
Saturne is hpest and coldest, being full oad,  
And Mars with his bloody sward, euer ready to kill,  
Iupiter very good, and Venus maketh louers glad,  
Sol and Luna, is halfe good and halfe ill.  
Mercury is good, and euill verely,  
And hereafter shalt thou know,  
Which of the seven most worthy be,  
And who reigneth hye, and who a lowe,  
Of eury Planets propertie  
Which is the best among them all,  
That causeth welth, sozowe, or sinne,  
Tary and heare soone thou shalt,  
Speake soft, for nowe I beginne.  
Of Saturne.



Saturnus significat hominem nigrum & cro-  
cum ambulando incertum in terra qui  
ponderosus est in cello; adiungens pedes &  
inacer recurus; habens paruos oculos sic-  
cam curam: barbam raram labia: cali-  
dus ingeniosus; eductor infector hominū;  
corpore pilosum iunctis supercilij.

Here beginneth of Saturne the highest of the vii. Planets.



**S**aturne is the highest Planet of al the seuē, he is mighty  
of himse lfe, he giueth all the great colds & water, yet he  
is drie and colde of nature, and he cometh into Cancer,  
and his cheefe signes ben Aquarie and Capricorne, and he  
compasseth all the other Planets: for Saturne is next  
vnder the first mobile, that is, vnder the Christal sky, the  
which mobile moueth maruylously, for some Shep-  
heards say that he causeth by his moouing al other pla-  
nets to mooue, and mooueth the mobile about.

L.i.

Saturne

## The Shepheardes Kalender.

Saturne is so hye that Shepheards can not well measure it. For so hye reason hath power and no farther, and therefore it is moze then .xxx. yere or he may runne his course. When he doth raigne there is much theft vsed, and little charitie much lyinge, and much lawing one against another, and great prisonment, and much debate and great swearing. And much plenty of corne, and also much plenty of hogges, and great trauayle on the earth, and olde folke shall be very sickely, and many diseases shall raigne amonge the people, and specially in the chiefe houres of Saturne, and therefore this planet is likened to age, as harde, hungry, suspicious, and couetous, that seldome is content with any thing. For Saturne is enemy to all things that groweth, and beareth lyfe of nature, for the colde and stormy bitterness of his time.

### ¶ Of his properties.

**H**e that is borne vnder Saturne shall be false, enuyotis, and full of debate, & full of law, and he shall be cunning in corying of Lethur, and a great eater of bread and flesh, and he shall haue a sinking bzeeth, and he shall be heauy, thoughtfull & malycious, a robber, a fyghter, and full of couetyse, and yet he shall keepe counsell wel, and be wylle in counseling, and he shall loue to sin wilfully, he shall be a great speaker of tales, Justes, and Chronycles, he shall haue little eyen, black haire, great lippes, brode shouldred, and shall looke downeward. He shall not loue sermons, ne to goe to the Church, and beware of his handes, and beholde the ratell, and aboue his eares the planet dooth raigne. And the children of the saide Saturne shall be great tanglers and chyders, blacke and leane in the face, thynne bearded, euill languaged, they shall be full of lawe and vengauce, and will neuer forgiue tyll they be reuenged of their quarell, and lyke as the planet Saturne is colde, and causer of great frosts and snowes, ensemblably, and he that is borne vnder him shall be colde in charity, and not misericordious & mercifull, but vengeable, and wylle neuer be intreated. And also they shall be great cursers, and beare malyce longe in theyr mindes, and not forget it, and they loke to be obeyed and to haue great reuerence, and commonly wil praise themselves, and talke to them selfe, and laugh at theyr owne conceyte, and all euils shall grow in them, & aboue all coloures he shall loue black colour best. The planet of Saturne gouerneth of man the ratell, and aboue the eares as is aforesayde, and this planet is cause of halty death, for because that he is colde and dry of nature, and therefore he is lykened to melancoly. And the sayde Saturne raigneth in Aquary, Capricorne, and Cancer, but specially in Aquary, and Capricorne.

### ¶ Of Iupiter.

Of

The Sheedheardes Kalender.



*Iupiter significat hominem habentem album ruborem in facie, habentem oculos non profusos nigros, nates non equares & breues caluū, in aliquo dētritu habentem nigridinem, pulchre stature, boni animi, bonis moribus, pulchri corporis, hominemque habentem magnos oculos, pupillam latam barbam crispam,*



**N**ext after the Planet of colde Saturne is the noble Planet of Iupiter, the which Iupiter, is very pure and cleare of nature, and not very hot, But he is all vertuous. And there is fixed in Iupiter two noble signes of looue, the one is Pisces, and the other is Sagittarie, signes of none euill, nor unhappines, this Planet may doo none euill, he is best of all the other seauen, he keepeth the liuet of man and maintaineth it foroulsly, and euermore this Planet dooth good, and within twelue yere or there about he passeth all the twelue signes.

¶ Of his properties.



**T**he man that is borne vnder him shal loue cleanlyesse of body, and will not vse to speake of rybatodry, and harlottry, he shal euer loue religion, and vertuous liuing, he shalbe personable of body, he shalbe perfit in all manner of measures both large & long, he shalbe white in the visage, medled with a little rednesse, large browes, he shalbe a faire speaker, & say wel behinde a person, he shal loue greene colour & gray, he shalbe happy in Marchandise, & shal haue plenty of golde & siluer, & he shal loue to singe and to be honestly mery, & of man he gouerneth the stomacke and the armes.



## The Sheepheardes Kalender.

### Of Mars.

Mars significat hominem rubeum, habentem ca-  
pillis rufos, & faciem rotundam, leuiter homines  
dehonestans, habentem oculos croceos, horribilis af-  
pectus audacem, habentem in pede signum vel ma-  
culam, hominemque, ferocē habentem acutum af-  
pectum superbiam leuitatem & audacem,



**T**he Planet of Mars is called the God of battell and of all warre, and he is the third Planet, for he reygnes next vnder the gentill planet of Jupiter. This Planet Mars is the worst of all other, for he is hotte and drye, and stirreth a man to be very wylfull and hastie at once, and to unhappynesse, one of his signes is Aries and the other is Scorpio, and most he is in these two signes. He causeth all wars & battells, this planet stirreth men to beare weapons as murders, aggers, swordes, bylles, or bowes, or some other weapon of death, and would euer here of fighting. Therefore let euery man beware of the dayes of Mars, and in his cheefe houres that no man fight, for without doubt if God helpe him not he shalbe maymed or slaine. Also the houres of Mars is perillous meeting with thæues for dread of sleping of true men. And Mars mounteth into the Crabbe, and goeth about the .xii. signes in two yere, and thus runneth his course.

#### Of his properties.

**T**hat is borne vnder Mars, in all unhappines is experte, hee shall be a nourisher of great Beastes, he is full of malice, and euer doing wrong, vnder Mars is borne all thæues & robbers that kepeth high wayes, and hurteth true men, and night walkers, quarell pickers, bolsters, mockers, and scoffers, and these men of Mars causeth warre, murthre, and battayle, they will gladly be smythes or workers on Iron, light syngred, and yrcs, & great sweaters of othes in bengeable wise, and a great surmiser and crafty he is red and angry, with black beate, and litle eyen, he shalbe a great walker, and a maker of swordes and kniues

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knives, and shedders of mans blood, a lecher, and a speaker of rybatodry, red bearded, rounde bysage, and good to be a barber and letter of blode, and to draw teeth, and is perillous of his handes, and he will bee ryche of other mens goods. And of the body of man, Mars kepeth the gall and the raynes.

Of the noble planet Sol.



Sol significat hominem habentem colorem inter cereum & nigrum, id est fuscum, rectum cum robore, brevis stature, crispum crinem, pulchrum corpus, cas pillos, parum rubecos, oculos aliquantulum croceos & mixtam habet naturam cum planeta qui cum eo fuerit dum modo digniorem habeat locum eius inlequitur naturam.

**T**he Sunne is a planet of great renowne, and king of al the planets, the sunne norissheth every age, and yet is he hote and drye of nature, and the planet Saturne is to him full contrary, for he is ever colde, and the noble planet of the sunne is hotte and giueth all light, for when it is aboute the earth it is day, and when the earth dooth shadowe the sunne it is night, much be we people bound to laude God for that noble planet, for he comforteth both man and beast, fische, and all foules that flyeth in the ayre, all thing is glad of the sunne, the red rose and faire flowers, after that the sunne goeth far into the west they close themselves.

Of hys proprieties.

**A** men & women that be borne vnder the Sun shalbe very faire, amiable of face, and their skinne shalbe right white & tender, and well coloured in the visage with a little rednes, & they shal have a pleasure in their own beauty, they shal shew their liues as they were good & holy but they shalbe secret hypocrites if they giue the to religion, they shalbe fortunate to great promotions, they shalbe cleane and good of faith, and shalbe gouernour of other people, & if they be neuer so poore yet shal they loue hauking and hunting with hounds and hawkes, & reioyce to see it, the children that is borne vnder the sunne shal desyre honour and sci

## The Sheeheardes Kalender.

ence, and shall sing very pleasantly. and they shall be of courage good and diligent, and shall desire lordship aboue other people, they shall geue wyse iudgements, and their wordes shall sound al sweetely, & he beare any office he shall be liberall, and he shall be subtil in feates of warre, and many shall seeke to him for counsell, he shall haue profyte by women, and he shall be in seruice with lordes, and by them shall haue aduantage for his wysedome, his signe shall be in the face, he shall be small of stature, with crispe haire and bald on the head. He wil seldome be angry, and of all the members in a mans body the sunne kepeth the hart, as the most mightie planet aboue all other.

Of the gentle planet Venus.

Venus significat hominem album trahentem ad nigredinem pulchrum corporis & capillorum, habentem paruatam maxillam pulchros oculos, & pulchram faciem, multos capillos habentem, ad album confectum rubore crasum & beneuolentem.



**N**ext after the Sunne, reigneth the gentle planet Venus, and it is a planet feminine, and she is Ladie ouer all louers, this planet is moyst and colde of nature, and her two signes is Taurus and Libra, and in them she hath al her ioy and pleasure, she causeth ioy, and specially among yong folke, for greatly she raigneth on them and on all men that be ielous, and on women also, for ielousy is but a loue inordinate, as when a man or woman loueth more feruently then they shoulde, for such would neuer be fro the sight of their louers, for if they be, anone they suspect them, and feare to be begyled. There is no man that loueth a woman by carnall affection, but it is by the influence of Venus, and but fewe men can escape out of her daunger. This planet Venus runneth in xii. monethes ouer the xii. signes.

Of her proprietie.

What

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**W**hat man or woman that is borne vnder Venus shalbe a very gay louer, pleasant and delicious, & most commonly they shal haue black eien and litle browes, red lips and chekes, with a smillinge chere, they shal loue the voyce of trompettes, clarions, and of other minstrelly, and they shalbe pleasant singers, with swete boyce, & ful of wanton toyes, playes, and skoffes; and shal greatly delight in dauncing, & gambauldes, with leaping & springing, & wil vse playing at the chesse, & at the cardes and tables, and desire oft to commune of lust & loue and court of swete meates and drynkes, as wine & be oft dronken, & oft desire lechery and the beholding of fayre women, and the women of men in likewise. And vse deade fleshy lust oftentimes, they will desire faire clothes, of gay colour, & fine, with ringes of vanitie, and al vayne pleasure of the worlde, with faire and rich clothes, and pearles, & pretious stones, they shal loue flowers with swete smelles, yet shal they be of good fayth, and they shal loue other as well as them selues, they shalbe liberall to their frends, they shal haue few enemies if they be browne they shalbe well proportioned of body, if they were it is true ye may beleue them, & Venus gouerneth the thyghes of man.

Of the faire planet Mercury.



Mercurius significat hominem non multum al-  
bum neque nigrum habentem oculos, fronte  
elevantem longam faciem & natum longum bar-  
bā in maxillis, oculos pulcros non ex toto nigros  
longosque digitos, atque perfectum magistram.

**N**ext vnder Venus is the fayre planet Mercury, and it is masculine next aboute the Moone, and there is no planet lower then Mercury, sauing onely the Moone. This Mercury is ful and drye of nature, and his prin- cipall signes be these. Gemini is the first that raigneth in the armes and in the handes of man or of woman, and the other signe is Virgo that gouerneth the nauell and the stomake of man. This planet is Lorde of spech, in likewise as the Sunne is lorde of light. This planet Mercury passeth and circuiteth



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the xiiij. signes, CCCxxviii. dayes . Hereafter is shewed the disposition of the children that be borne vnder the planet Mercury, of what condicion they shalbe, as doctours of Astronomy doe discusse.

### Of his proprieties.

**M**ercury so is borne vnder Mercury shalbe very subtil of wit, and shal be a deuout person to God, and haue good conscience, and shalbe very crafty in many sciences, he with his wisdom and labour shal get him many friends & louers, he shall euer folow & resort to them & be of good maners, & shalbe fortunate on sea to ble the course of marchandise, he shalbe very gracious, and he shall haue harme by women, & when he is married men shal not let so much by him as they did before, he will haue great loue to ladies and gentlewomen, but yet they shal not be maistres ouer him, he will be a very good man of the church, or a religious man, he shal not loue to go a warfare, he wil hate thieues and sweerers, and he shall gather great goods by his wisdom . If he bee a man of the worlde, he shalbe profite in some handy crafte, he shall loue well to preache, and to speake faire rethorike language, and to talke of philosophie and Geometry, he shall loue well writing and to reade euer in strange booke, and to cast accounts of great numbers, & shalbe a gay maker of ballades songes, mytres and rimes, he shalbe profite in the art of musike and loue it, he shall loue measuring and meting, & shalbe some great clothmaker, he shalbe servant, to some great lord, or els a recetuer of his money, he shal haue a hie forehead, a long visage black ere, & a thin beard, he shalbe a great pleder in the law, and he wil meddle with other mens deeds if they do not well, and say against it, and Mercury gouneth the thighes, the flankes and belly.

### Of the Moone.

Luna significat hominē album confectū rubore innē & sup̄ciliis beneuolem, habentem oculos non rectos nigros, faciem rotundam, palchram stantem & in facie eius signum in initio quod crecit, significat omne quod faciendum est & in plenitudine quod distendendum quia decrecit.



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**L** is to be vnderstande & knowen that the lowest planet of the seuen is named Luna, the which we call the Moone, the which planet is called feminine or femal, & is called among þe shepherds the Lady of the night, for the chiefe light and cleatenesse that is by night, is by þe presence of the Moone, for the moone is much more nearer approached vnto vs then any starre is, and therefore she giueth vs much more light then the stars do, & also þe Moone is Lady of moysture, & ruleth the sea by ebbe & flood. The Moone doth take her light of the sonne .xxii. times in a yere, and also the moone is colde & moyst of nature and her colour is much fairer then siluer, & her chiefe house is Cancer, and there is none of the other planets that is so slow & goeth so litle circuit as doth the Moone and she descendeth into Scorpio, and she goeth a bout þe .xii. signes, in .xxvii. dayes, and then changeth, & is called new.

Of her properties.

**S**uch men and women as be borne vnder the moone shalbe lowly and seruiceable, and very gentle. And if it be a mayde childe shalbe very shamefast and womanly, & they shalbe wel favoured both man and woman, thei face shalbe full and rounde, & they shalbe very patient folkes, and wyl suffer much wrong or they be reuenged, and wyl be soft of spech, & very curteis, & shal liue honestly with such as God shal send them, & wyl haue vertuous company, they shal be wel fourmed of body, & haue mery lokes, and loue honestly to be glad, and wil liue very chastly, & loue greatly the vertue of ciuility both in worde and dede, they hate lecherous talkers & speakers of ribaldry, their colour shalbe mixed but with a litle rednesse, they shal gladly go arrayed in many coloured cloathes & they shal sweate in þe forch. Also they wil haue great desire to be maisters & mistresses ouer great streames, riuers & fioddes, and shal deuise many proper engynes for to take fish, and to deceyue them. Loke what they say it shalbe true and stedfast, and they shalbe very honest & good goers on fote, and comfort sicke persons, they shal loue wel to talke sometime of merueyles, they shal not keepe hatred long in their minde, they shal appeale the people vnder couler with their communications, as wel as o-ther should do with siluer. Honest womē they shal loue, they wil hate harlots & brothels & shal nourish their chylidren by in vertue and good maners. And þe lightes and the braynes of man is vnder the gouernance of Luna.

Thus endeth the seuen Planets with theyr properties.

## The Sheephardes Kalender.

### Of the Phyzionomy of Sheephardes.



Phyzionomy of the which ben spoken afore, is a science that shepheardes haue to knowe the naturall inclination of man & womau, god or euil, by diuers signs on them in beholding them only. The which inclination we ought to followe if it be good, but if it be euil by vertue & strength of vnderstanding we ought to eschewe and auoyde, as to the effect, and to withstand the said euil inclinations. Shephardes vse this science none otherwise. The prudent vertuous and wise man, may be of al other, as touching their maners, otherwise then theyr signes demonstrereth and sheweth in their raigne. Thus the things demonstrereth as to vice is not in a wise man though þe signe be so, as an ale stak or a signe is some time hanged afore a house, in the which often times is none ale. For how be it that a man by his wisdom and vnderstanding folow not the euil influences of the celestial bodies that be vpon him, & yet he corrupteth not the signes & demonstrations of the sayde influences, but those signes naturally haue signorie and domination on them, in the which they be, for to haue naturally that which they signifie, though that a man haue them or not, wherefore shephards say that the moste part of men and women folow their naturall inclinations to vice or vertue, for that the most part of them be not wyle and prudent as they ought to be, & they vse no vertue of their owne mindes, but ensueth their sensualitie, and by this the celestial influence of the which is shewed by signes exteriorz, and of suche signes is the said science of Phyzionomy. For the which it behoueth first to knowe the time is deuided in foure parts, as it hath ben sayd afore, that is to wyt, Prime time, Sommer, Haruest, and Winter, that be compared to the four elements. Prime time to the ayre, Sommer to the fyre, Haruest to the earth, and Winter to water. Of the which foure elements, every man & woman is formed and made, and without the which none may liue. The fyre is hot and dry. The ayre is hot and moyst. The water is moyst and colde. The earth is cold and dry. Also they say that the person on whom the fyre domineth is cholerike of complexion, that is to say hot and dry. He on whom the fyre domineth is sanguine of complexion, that is to say hot and moyst. He on whom the water domineth is flumatike of complexion, that is to say moyst and colde. He on whom the earth domineth is melancholike of complexion, that is to say colde and dry. The which complexions they knowledge and deserue the one from the other by signes that be sayde hereafter.

Of the foure complexions. Cap. xli.

The

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**T**he Colerike hath nature of fyre hot and dry, naturally is leane & slender, courtous, yrefull, hasty, brainetes, folish, malicious, deceitful, subtil where he applieth his wit. He hath, wine of  $\phi$  Lion, that is to say, when he is dronken he chydeth, fighteth, and commonly he loueth to goe cladde in blacke, russet and graye.

The Sanguine hath nature of ayre, hot and moyst he is large, plenteous, attempted, amiable, abundant in nature, mery, singing, laughing, liking, ruddy, and gracious. He hath his wine of of the ape,  $\phi$  more he drinketh  $\phi$  merer he is, and draweth to women, and naturally loueth hye coloured cloth.

The flumatike hath nature of water colde and moyst, he is heauy slowe slepse, ingenious, conimonly he spitteth when he is moued, & hath his wyne of the shepe, for when he is dronken he accounteth him selfe wylest, and he loueth most greene colour.

The Melancholy hath nature of earth, colde and dry, he is heauy, courtous, a backbiter, malicious, and slow. His wine is of the hog, for when he is dronken he desireth slepe, and to lye downe, & he loueth cloth of blacke colour.

The iudgement of mans body. Cap. xlii.

**T**o come to our purpose of speaking of visible signes, we wyll begynne to speake at the signes of the head. first we aduertise that one ought to beware of all persons that hath defaulte of members naturally, as of fote, hand, eye, or other member, and though he be but a criples, & specially of a



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of a man that hath no berde for such he enclined to diuers byces and cruells, & one ought to eschewe his company as his mortal enemy. Also Shepards say that much and playne haire signifieth a person pitious and debonaire. They that haue red haire, byn commonly yfyll & lacke wytt, and byn of litle truth. Blacke haire, good visage, and good colour signifieth very loue of Iustyce, Hard haire signifieth that the person loueth peace & concord, and is of good and subtil wit. A man that hath blacke haire and red bearde signifieth to be lecherous, disloyall, a vaunter, and one ought not to trust in him. The yelow haire and crispe signifieth man laughing, mery, lecherous, & deceitful. Blacke haire and crispe signifieth melancholy, lechery, euill thought, & very large. Hanging haire signifieth wit with malice. Great plenty of haire in a woman signifieth boistounesse & couetise. A person with great eies is blouthful, vnshamfull, inobedient, and weneth to know more then he doth, but when the tyme be meane, not to bigge nor to smal, and that they be not to blacke nor to greene such a man is of great vnderstanding, curteise, faithfull & trusty. A person that is blere eyed, goggled, and squint, signifieth malice, vengeance, cautell & treason. They which haue great wide eyes, and hath long haire on their browes and eye liddes signifieth foolishnes, harde of vnderstanding, and robust wytt, and be euill by nature. The persons which haue their eyes mouing fast from one side to another, and haue their sight sharpe and quicke, signifieth fraude, and theft, and is of litle trust. The eyes that ben blacke, clere, and shining, ben the best and the most certayne, and signifieth wytt and discretion, and suche a person is worthy to be loued, for he is full of truth, and of good conditions. The eyes that ben ardaunt and sparkeling, signifieth strong harted force and puissance. The eyes that ben whittishe and flethe, signifieth a person inclined to byce, lechery, and full of fraude. Shepards say that when a person beholdeth often as abashed, shamesfast, and fearful, and that in beholding it seemeth that he sigheth, and he hath small droopes appearing in his eyes, then it is for certayne that such persons loueth & desireth the welthe of them that they beholde. But when any looketh in casting his eyes aside as by wantonnesse, such persons ben deceitfull and purchaseth to greue him and suche persons will dishonour women, and they ought to be taken herde of, for such lookes ben false, lecherous, and deceivable, they that haue small, grayell eyes and sharpe, signifieth a person melancholious, hardy, an euill speaker and cruell. And if a litle beine appeare betweene the eyes and the nose of a wenche, they say that it signifieth virginitee, and in a man subtiltye of vnderstanding, and if it appeare great and blacke it signifieth corruption heat, melancholy in women, and in man rudenesse and default of wytte, but that beine appeareth not alwaies. But the eyes that ben yelow & haue no hayre on the browes, signifieth miserie and euill disposition of bodie. Grete hayres and long, signifieth rudenesse, hard, engyne and lechery. The beveled browes signifieth malice, crueltie, lechery, and enuie. And when the

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the browes byn thynne, it signifieth subtyl engine, wytte, and faythfulnesse. Hollowe eyen and hanginge browes, signifieth a person full of euill sayng, of euill thought, a great drinke, and commonly applyeth his minde to malice. A little shorte bysage and a small necke, a little slender nose signifieth a person of great heart hastie, and irefull. A longe nose and hys, by nature signifieth prowesse and hardynesse. A short reised nose signifieth hastynesse, lechery, hardynesse, and an vnder taker. A hooked nose that boweth to the byper lippe signifieth malice, decepte, vnt ruth, and lechery. A great nose and hys in the middes signifieth a wise man and well spoken. A great nose with wide nose thyllles, signifieth glotony and ire. A red face and shorte, signifieth a person full of ryot, debate, and dysloyall. A bysage neyther to shorte, ne to longe, and that is not ouer fat, with good coloure, betokeneth a man veritable, amiable, wyse, witty, scruplable, debonayze and wel ordered in all his workes. A fat bysage and full of red fleshe signifieth glotony, negligence, rudenes of wit and vnderstanding. A slender face and some what longe, signifieth a person well aduysed in all his workes by good measure. A lyttle shorte bysage of yelow coloure, signifieth a person decepyng, vnt rue, malycious, and full of harme. A bysage longe and fayre, signifieth a man hote, dysloyall, spitefull, and full of ire and crueltie. They that haue theyr mouth great and wyde, signifieth ire and hardynesse. A lyttle mouth signifieth melancholy, heuynesse, harde wytte, and euill thought. He that hath great lippes hath a token of rudenesse, and defaulte of wytte. Thynne lippes signifieth lickerousnes and lasinges. Teeth euen set and thynne, betokeneth a true louer, lecherous, and of good complexion. Longe teeth and greate, signifieth hastynesse and ire. Longe eares signifieth follye, but it is a sygne of good memoxy. A lytle eares signifieth lechery and thete. A person that hath a good voyce well soundinge, is hardy, wyse, and well spoken. A meane voyce that is not small ne to great signifieth wytte, purueyance, tructh, and ryght wysenes. A man that speaketh hastily is of bale. A great voyce in a woman is an euill sygne. And soft voyce signifieth a person full of enuy, of suspicion, and lasinges. And ouer small voyce signifieth great harte and follopye. Great voyce signifieth hastynesse and ryot. A man that styreth alway when he speaketh & chaungeth voyce is enuyous, nyce, dronke lewe, and euill condicioned. A person that speaketh attemperately without mouinge, is of persyte vnderstandinge, for good condycion, and of good counsell. A man with a rounde bysage, rennyng eye, and yelow teeth, is of little tructh, a traytour, and hath a stynkyng breath. A person with a longe slender necke, is cruell, wythout pittie, hasty, and braynlesse. A person with a shorte necke, is full of fraude, barate of deception, of malice, and none ought to trust in him. A person that hath a longe thicke necke, signifieth glotony, force, and great lechery. A manly woman that is great & rudely membez, is by nature melancholious, barboni, and lecherous. A person that hath a great long belly, signifieth small witte, pryde, and lechery.

A lytle

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A litle belly and large feete signifieth good vnderstandinge, good counsell, and true. A person hauing large feete, hie and courbed shoulders, signifieth prowesse, hardynesse, hastynesse, truth, and wytt. Shoulders sharpe and long betokeneth trechery, vntrueth, barate and vnnaturall. When the armes byn so long that they may stretch to the ioynte of the knæ, it is a token of prowesse largenesse, trueth honour, good witte and vnderstandinge: when the armes bin shorte, it is sygne of ignoraunce, of euill nature, and a person that loueth debate. Longe handes and slender fingers signifieth subtiltie, and a person that hath desyre to knowe diuers thinges. Small handes and short thicke fingers betokeneth folly, and lyghtnes of courage. Thicke and large handes and bygge, signifieth force, hastines, hardines, and wit. Clere and shynning nayles of good colloure signifieth wytte, and encrease of honour. Nayles full of whyte spottes and epueled, signifieth a person auaricious, lecherous, proude, and of great hart, full of wit & malice. The fote thicke and full of flesh signifieth a person outragious, byggyous, and of litle wytte. Small fete and lyght, signifieth hardenes of vnderstandinge, and litle trouthe. Fete flatte and shorte, signifieth an anguyllous person, of smal wysdome and vn curteple. A person that goeth a great pace is greete of harte and dyspytfull. A person that maketh small steppes and thycke, is suspicious, full of enuy, and euill will. A person that hath a smal flatte foote and casteth as a childe signifieth hardines and witte, but the sayde person hath diuers thoughtes. A person that hath solte fleshe, to cold ne to hotte, signifieth a well disposed person, of good vnderstandinge, and subtyll wytte, full of truthe, and encreasinge of honour. A person that laugheth gladly and hath greene eyes, is debonaire, of good wytte, true, wysse and lecherous. A person that laugheth fayntly is slouthfull, melancholious, suspicious, malicious, and subtyll.

¶ Sheperdes saye for that there be diuers sygnes in a man and woman, and that they be some time contrary one to the other, one ought to iudge most commonly after the signes in the visage. And first of the eyes for they be most true and prouable. And they say that God ne formed creature for to inhabite the world, wyser then man, for there is no conditione maner in a beaste, but that it is sounde comprehend in man. Naturally a man is hardy as the Lyon, true and worthy as the ore, large and liberal as the Cocks, auaricious as the Dog, and aspre as the Hart, debonaire and true as the Turtle, malicious as the Leopard, prey and fame as the Dove, dolerous and guilefull as the foxe, simple and debonaire as the lambe, shrewde as the ape, light as the horse, soft and piteable as the Beare, deere and precious as the Oliphant, good & hole some as the Unicorne, vyle & slouthfull as the Ass, sayre and proude as the Pekoche, glotonous as the Wolfe, enuyous as the Bitch, debel & inobedient as the Nightingale, humble as the Pigeon, fel and folish as the Districh, profytable as the Hysmare, dysolute and vagabund as the Gote, spytefull as the



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as the fesaunt. Soft and meeke as the Chekin. Moueable and varyng as þ  
fish. Lecherous as the Boze. Stronge and puissant as the Camell. Traytoz  
as the Mule. Adouised as the Housle. Reasonable as an aungell. And therfore  
he is called the litile world, for he participeth of all, or he is called al creatures  
for as it is sayd he participeth and hath condicion of all creatures.

Sheeheardes practise their quadrant of the night as ye see by  
the figure here after. Capitulo. xliii.



**B**y this figure hereafter, one may  
know the houres by night as fo-  
loweth. Let be knowen the star that  
we call the pomel of the sky right vn-  
der is the sommer at þ houre of mid-  
night, & the place on þ earth against  
the star that we call the Angle of the  
earth. Whē we wil see it at eye we be  
holde our Pomell, as I behold vnder  
this cord, & the nether end of my cord  
is the angle of the earth, & the sun is  
right vnder it. The long lines þ tra-  
uerse the star of þ figure that is þ  
Pomel of the skies, serue for ii hou-  
res, & þ smal lines for one houre. But  
yet serue lines as the changing of þ  
star that signifyeth midnight, & con-  
sequently the other houres, for þ long  
hours serue to a month, & the small  
to xv. dayes. Let þ corde be stretched  
that it be seene ouer the Pomell, note  
some star vnder the corde that may be  
alway knowen, & that shalbe it þ al-  
way shal shew vs þ hours of þ night  
After imagin a circle about þ pomel  
& distance of þ star marked, in which  
circle be imagined þ lines or sembla-  
ble distaunces as they be in þ figure  
As many distaunces as the marked  
starre shalbe before the corde, so ma-  
ny howres shal there be before mid-

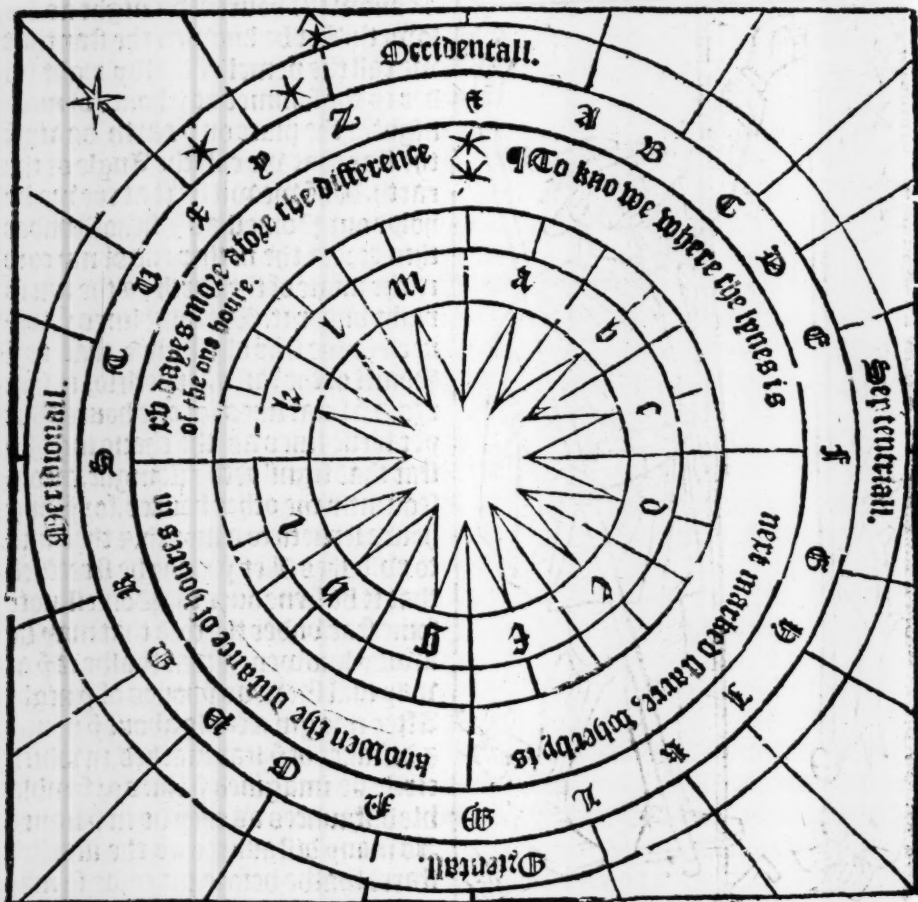
nigh, and as many as shalbe behinde the corde, so many houres be after mid-  
night. It must be knowen that the Starre marked chaunged the place in  
fytene dayes by the distynction of an houre in a moneth of twayne. Wher-  
fore it behooueth to take midnight in fytene dayes farther by the distaunce  
of an houre, and in a moneth of two, and in two monethes of four, and in three  
monthes



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monethes of vi. so that in vi. monethes the starre marked that was right vnder the Pomell shall be right ouer, and in other vi. monethes it will come to the poynt whereas it was first marked, and this sayd marked star one ought not to change, but ought to chuse it among many for the most knowlegeable and for the most to be founde among the other.

By this present figure Sheeheardes know by night in the feldes all seasons what time and houre it is, be it afore midnight or after.



The .xxiii. letters without the figure byn for the .xxiii. houres of a natural day, and the .xii. within byn for the .xii. monethes. The starre in middes is the Pomell of the Skyes, with the which it behoueth to knowe one that is next it, which shall be a marked starre, and it by the which one may knowe the

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the houres in the manner as befoze is sayde in taking mydnight in xii. daies further moze by the distaunce of an houre.



**F**or to know by night the place agaynst midday as that of midnigthe, the hie Orient, and the hie occident, the lowe Orient and the lowe occydent, and the place in the skye, ouer against which every signe ryleth. Sheepheards bleth this practyle. They hange a corde that is made stedfast aboue and beneth, then another with a plombe, that discedeth till it be tyme for to stape it that they may be a little distaunce one fro another, so that one may see the star of the pomell right vnder the two cordes at once, then they stay the corde with the plombe aboue, or beneth. Now who that will see midday directly be it night or day, goe on the other syde the cordes, and thou shalt see the place agaynst mydday. Then come on the first side, & thou shalt see the place against midnight though it be day. For the hiest point of the Zodiacke in the longest daye of Sommer lette the sonne be seene vnder the two cordes at the houre of middaye, and that he be so neere that hee touche the cords, and marke in the corde toward the sonne the heyghte that hee hath seene it, then by nighte marke some

starres that one may alway knowe one, in the same place is the passage of the solstice of Sommer. And when the dayes beene at the shortest, the starres that we see at mydnight in the sayde poynt of midday beene directly they that beene next to the solstice of sommer, the which hath the signe nexte toward orient is Cancer, and the signe next toward occident is Gemini. And it is sayde from the heyghte of the solstyce of sommer, one may practyle the lowe solstyce of winter, the which we see on the myddaye when the day is at the shortest ouer the place against midnight, and hys next signe toward Orient

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is Capricorne, and that toward occident is Sagittarius, One may marke the hve orient or the low, but it behoueth that it be when the days ben at the longest or shortest, and the distance betwene the two oriens deuided in vij. equall partes, by eche ryfeth two signes, by the nærest parte of the hve orient ryfeth Gemini and Cancer, by the second Taurus and Leo by the third Aries and Virgo, by the fourth Pisces and Libra, by the v. Aquarius and Scorpius by the vij. more nere the occident Capricornus and Sagittarius, & dyuers other things that may be practised on the skye.

❧ Of diuers impressions that Sheeheardes see in the night  
in the ayre. Capitulo. xliiij.

**S**heeheardes that lyeth by nyght in the fieldes seeth many and dyuers impressions in the ayre and on the earth, which they that lyeth in theyr beddes see not. Sometime they haue scene in the ayre a maner of Comet in foure and fashon of a Dragon casting fyre by the throte. Another tyme they haue scene fyre leaping in the maner of Goates that leape without long during. And other times a white impression, the which appereth alwayes by night and at all houres, the which they call the hve way to saynt James in Galice.

The flying Dragon, Goates of fyre leaping, the hve way  
to saint James in Galice.

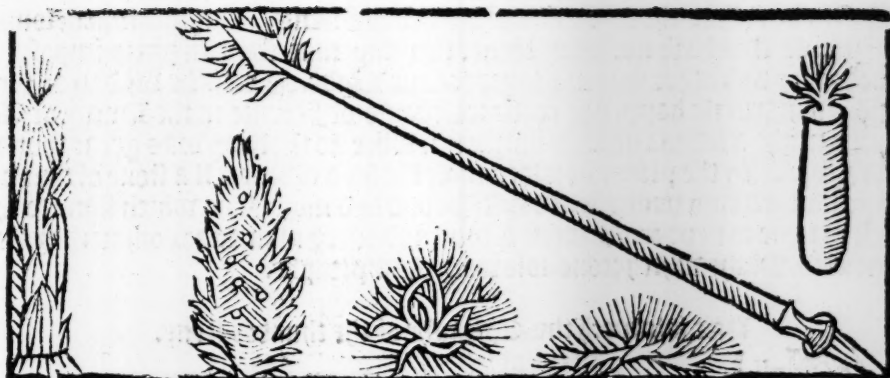


**T**her impressions there be, as flames of fyre that mounteth. Other as flaming of fyre that goeth sydeway. Other as flyll fyre that bydeth long. Other there is that maketh great flames & bydeth not long. Other also as candles sometyme great and sometyme lyttle, and this they see in the ayre and on the earth. Another Comet they see falling as an ardaunt spere.

Brenning candell, Spere ardaunt, fyre mounting, brenning  
sparkles, fyrebrandes, wyldc fyre.

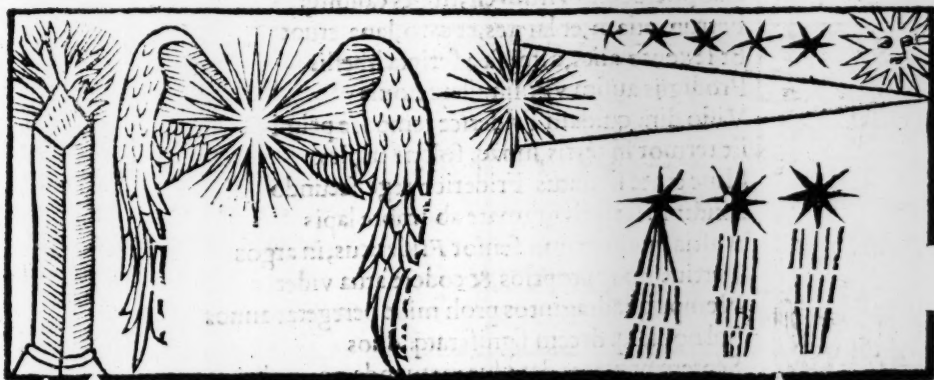
Moreover

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**M**ore ouer Shepheardes see comets in other maners, that is to wete in manner of a piller flaming, and dureth long. Another in maner of a flying starre that passeth lightly. But the thirde is a covered starre that dureth longest of a.l. They see other five starres erratykes that goeth not as the other, & bene they which they call planets, but they haue fourme of the planetes, and bene Saturne, Jupiter, Mars Venus, and Mercurie, and they see starres of the which one is called the bearded starre, and the other the heared starre, and the other a tayled starre.

Starres, erratykes, Comettayled, flying starre, Piller ardent, Starre tayled, Starre heared, Starre bearded.



**Q**uatuor his casibus sine dubio cadit adulter  
Aut hic pauper erit, aut subito morietur  
Aut cadit in causam qua debet iudice vinci  
Aut aliquod membrum casu: vel crimine perdet.

Of a thunderstone that fell in the duchy of Austrich.

Ap. ii.

How



The Sheepearde's Kalender.

**H**ow be it that the impressions heer about seemeth thinges maruelous to people that hath not sene them, they say that it is in party impossible. Know they and other that in the yere of our Lorde. M.cii. the vii. day of Nouember a marueile happened in the Erledome of ferrate in the Duchy of Austreyche, nigh a towne named Enlzheim, wher as that day was great thunder and orage. In the playne fieldes nigh the sayd towne fell a stone of thunder, which weped two hundred and fiftty pound and more. The which stone to this present time is kept in the sayde towne, and euery man and woman may see it that will. Of the which stone foloweth the Epitaphe.

Her foloweth the Epitaphe of the thunder stone.



It legat antiquis miracula facta sub annis  
Qui volet, & nostros compareret inde dies  
Visa licet fuerint portenta, horrendaq; monstra  
Lucere cœlo, flamma, corona, tardes  
Auster diurna, faces, termo, et telluris hiatus



Et bolides, typhon sanguineusq; polus  
Circulus, et lumen nocturno tempore visum  
Ardentes clipei, et nubigene fieri



Montibus et visiquondam concurrere montes  
Armorum et crepitus et tuba terribilis  
Lac puere cœlo visum est, fruges calibisq;



Ferrum etiam, et lateres, et caro, lana, cruor  
Et sexento alies, ostensa a scripta libellis  
Prodigijs ausim vix simulare nouis



Visio dira quidam Friderice tempore primi  
Et termor in terris, lunaq; solque triplex  
Hinc cruce signatus Friderico rege secundo  
Exidit in scriptis gramate ab imbre lapis  
Austia quem genuit senior Fridericus, in argos  
Tertius hunc proprios, & codere arua videt  
Nempe quadragintos pro mille peregerat annos  
Sol nouiesq; decem signiferatq; dies  
Septem præterea dar idus metuenda nouembris  
Ad medium cursum tendarat illa dies

Cum tonat horidem crepuitq; per æra fulmen  
Meltisonum, hic ingens condidit arque lapis  
Cui species delite est acies pue triangula, obustus  
Est color et terræ format metaligere  
Missus ab obliquo fertur visuque sub auris  
Saturni qualem mittere sydus habet,

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Senſerat hunc enſzheim ſnut gaudia ſenſit in agros  
 Illic inſiluit depopulatus humum  
 Qui licet in partes fuerit diſtractus vbiq;  
 Pondus adhuc tamen hoc continet ecce vides  
 Qui mirum eſt potuiſſe hyems cecidiſſe diebus  
 Aut fieri in tanto frigore congeries  
 Et niſi anaragore referant monumenta, molarem  
 Caſurum lapidem, credere et iſta negem  
 Hic tamen auditus fragor vndiq; lithore Rheni  
 Audit hunc vri proximus alpicola.



How the yere goeth about by xij. monthes, and how a man waxeth  
in xij. ages of his lyfe. Capitulo. xlv.



I ſhoulde beleue that it is ſaythfully true, that the xij. monthes  
 and ſeaſons changeth xij. tymes the man, euen as the xij. monthes  
 changeth them in the yere xij. times, as euerie one after the other  
 by the courſe of nature, and ſo mans life changeth euerie y. yere  
 and ſo after that forth vnto xij. ages, and euerie age laſteth y. yere,  
 and ſo xij. tymes y. maketh lxxij. And ſo long euerie man may preſerue: & kepe  
 his body with out ſickenefſe, if that they kepe them ſelfe well in their youth by  
 good dyet & good gouernaunce, for ye know well that many men ſlayeth them  
 ſelues, and dieth long or they ſhould do, as by ſurſities, ouer ſalte meates, ouer  
 colde meates or to be hot inoperation, contrary to theire complexion, or by ta-  
 king great heate, & after great colde, or by euyl ayres, or by taking of thought,  
 or by great wette goyng in the rayne, or goyng wett ſhodde, or ouer much be-  
 ing the company of women, or by ſpyghting in his youth & leſſinge ſome of his  
 blud or by great anger, or by falles, or burdes, or by to great ſtudy ouer reching  
 his mynde. Theſe with many ſuch other men may alter their complexion and  
 ſhorte their lyues, and all for lacke of good gouerning in their youth. And they  
 that lyue tyll lxxij. is by their good lyuinge and dyet. And then they may lyue  
 in deſcypite tyll lxx. or an hundred yere But fewe paſſeth that. All is Gods or-  
 dinaunce, to lengthe and ſhorte their dayes at his pleaſure.

Of the commodities of the xij. monthes in the yere, with the  
xij. ages of man. Capitulo xlvi.

M. iij.

January

The Sheepheardes Kalender.

January

¶ The fyrste moneth is January, the childe is without might till hee be vi. yere olde, he can not helpe him selfe.

February.

¶ The vi. yere that is the fyrst tyme of the springinge of all floures, and so the childe till xii. yere groweth in knowledge & learning, & to doo as he is taught.

Marche.

¶ Marche is the buddinge tyme, and in that vi. yere of Marche the Child wareth bygge and apte to doo seruaice, and learne science from xii. to xviii. such as is shewed hym.

April.

¶ April is the springing tyme of floures, and in that vi. yere he groweth to mans state in heighth and bredthe, and wareth wise & bolde, but then be ware of sensualitie, for he is xxiij.

Maye.

¶ Maye is the season that flowers byn spreade, and be then in theyr vertue with swete odours. In these vi. yeres he is in his most strength, but then let him geather good maners betyme, for if he tary past that age it is an hap if euer he take them, for then he is xxx. yere.

June.

¶ In June he beginneth to close his mynde, and then hee wareth xpx. for then he is xxxvi. yere.

July.

¶ In July he is liij. and he begynneth a lyttle to declyne, and faileth hym not so prosperous as he was.

August.

¶ In August he is by that vi. yere liiij. yere & then he goeth not so lustely as he dyd, but studieth howe to geather to fynde him in his olde age to liue more

September.

(easely).

¶ In September he is liii. yere he then putueth the against the winter to cherishe himselfe withall and keepe there together the goods þ he gat in his youth.

October.

¶ Then is a man in October lx. yere full, if he haue ought he gladdeth, and if he haue nought he wæpeth.

November.

¶ Then is man lxi. in November, he stoupeth and goeth softly, and loseth all his beauty and fayrenesse.

December.

¶ In December is man lxxi. yeres, then had he leuer haue a warme fire then a fayre lady, and after this age he goeth into decrepitude to wake a childe again, and can not welde him selfe, and then young folkes be wery of his company but if they haue much good they bene full euill taken hede of.

Of an assault against a Snake.



The woman speaketh with an hardy courage.



Out of this place thou right vgly beast  
Which of the vines, the burgenings dooth eat  
And buddes of trees both more and least  
In dewpe moorning, agaynst the weate  
Out of this place, or I shall thee sore beate.

With my distaffe, betwene thy hornes twayne  
That it shall sownd into the Realme of Spayne.

The men of armes with their fesse countenaunce.

Horrible Snayle lightly thy hornes downe lay,  
And from this place, out fast looke that thou rin  
Or with our sharpe weapons wee shall thee fray,  
And take the castell that thou lyest in  
We shall thee slay, out of thy foule skyn  
And in a dyshe, with onyons and pepper  
We shall thee dresse, and with stronge byneger.

¶ There was neuer yet any Lunibarde  
That did thee eate, in such manner of wise  
And breake we shall, thy house stronge and harde  
Wherefore get thee hence by our aduise.  
Out of this place of so ryche edfylse  
We thee require, if it be thy will  
And let vs haue this towre that we come tyll.

The Snayle speaketh.

¶ I am a beast of right great maruayle  
Upon my backe, my house reyled I beare  
I am neither fleshe ne bone to auayle  
As well as a great Oxe, two hornes I were  
If that these armed men, appoche me nere  
I shall them soone banquishe euery chone  
But they dare not, for feare of me alone.





The Shepheardes Kalender.

Here followeth the meditations of the passion of our Lorde Iesu Christe,  
that Shepheardes and simple people ought to haue in hearing the  
diuine seruyce. Capitulo. xlviii.



Behoueth for to thinke afore the beginnynge of Matins on the  
wordes that Iesus sayde in the garden, the night afore that he  
tooke his blessed passion. Father if it be possible transporte fro me  
this chalyce. Now be it my will be not doon, but thine, and that in  
so saying, he suffered so great payne, that he sweate droppes of blood  
in such abundance that it ran downe to the grounde.

And at Matins tyme it behoueth to thinke howe as the traytour Judas ap-  
proched him to our Lorde & kyssing him sayd, Aue rabi, I salute thee Mayster.  
And that the meek and benigne Iesus withdrew not his visage from the trai-  
toure, and howe hee suffered him selfe to be taken and bounden as a theefe and  
cast to the earth, defyled, spitten on, and lefte of his disciples an seruauntes.  
At Laudes, it behoueth to thinke and confyder, Iesus beeing in the house  
of Anna, and after in the house of Cayphas dyspyteously beaten, blasphemed  
stretched, and be spitten in his most precious visage, hys eyen bounden, and  
after troden vnder foote inhumainely.

At prymer it behoueth to thynke howe as Iesus was led from the house of  
Cayphas to Pilate, and the beatynges that he had. And howe Pilate examy-  
ned hym of that they had wrongefully accused hym of, and howe he was cru-  
elly beaten at a pillar before a great multitude of people, and crowned wyth  
thornes.

At Tyspe it behoueth to thinke howe Iesus was presented before the pro-  
ple with a crowne of thornes, clothed with a mantel of purple, and the cursed  
people cryed Crucifige Crucifige eum. And howe Pilate condemnend hym to  
the most bytterfull death, and howe he bare the heauy crosse vppon hys sacred  
shoulders.

At noone it behoueth too thinke howe Iesus was leade to the mounte of  
Caluari shedinge his precious bloude, and howe he fell diuers times vnder his  
crosse. And howe he was nailed with great blunt nailes, and the dolour that  
he suffered when it was let fall into the morteis. And thinke also of the do-  
loures of his sorowefull mother.

At hie Noone it behoueth to thinke in what doloure he was when he sayde  
My God my God, wherefore hast thou left me. And when he sayde, I thirste,  
they gaue to him vineger and gall medled and howe he abode the death, after  
tyghes made, he gaue vp the ghost to God his father. And howe hys mother  
had great sorow also.

At Euensonge it behoueth to thinke howe Iesus had his syde opened wyth  
a speare, and howe he hunge dead on the Crosse ful of woundes from the toppe  
of

The Sheepheardes Kalender.

of his head to the soles of his fete, and he taken downe, and how his mother layde him one her lappe weeping.

At complayne thinke how Iesus was wounded and layde in sepulture, and kept of the Jewes to the ende that he shoulde not rylse.

Clarkes and lay people ought to thinke on these or they go to Matyns.

The saying of a dead man. Capitulo xlix.



Man looke and see.  
Take heed of me  
How thou shalt be  
When thou art dead:  
Dye as a tree  
Wormes shall eate thee  
Thy great beautie  
Shalbe lyke lead.

The tyme hath byn  
In my youth grene  
That I was cleene  
Of body as ye are,  
But for myne eyne  
now two holes been  
Of me is sene  
But bones all bare.

Now intend  
For to amende.



**D** Mortall creatures, sayling in the waues of mysery  
Waile the saile of your conspence vnpure.

Flee from the perilles of this vnstedfast wherry  
Driue to the haue of charitie most sure  
And cast the anker of true confession  
fastened with the great cable of contricion cleene  
Wynde by the marchandise of whole satisfaction  
which of true customers, shal be ouer sene  
And brought to the warehouse, of perfection  
As perfect marchauntes, of God by election.

How euery man & woman ought to cease of their synnes at the  
sounding of a dreadfull horne. Capitulo l.

Ho, ho,



The Sheepheardes Kalender.



**H**O, ho you blind folke darkned in the clowd  
Of ignoraunt fumes, thicke and misticall  
Take hærde of my hozne, totyng all alovode  
With boystrous foundes, and blastes bozial  
Geving you warning, of the iudgement fynall  
The which dayly is ready, to gyue sentence  
On peruerse people, teplete with negligence.

Ho, ho betime, or that it be to late  
Cease while ye haue space, and portunate  
Leue your sollpes, or death make you chekmate  
Cease your ignozant incredulitie  
Clenſe your thoughts, of immundicitie  
Cease of your pecuniall penement  
The which desyleth your entendement.

Ho, ho people, infect with negligence  
Cease your ſinnes, that manyſolde cruelties  
Dread God your maker, & rightwiſe ſentence  
Cease your blyndneſſe, of worldly vanities  
Least he you ſynpte, with endleſſe infirmities  
Cease your couetpſe, glotony, and pryde  
And cease your ſuperfluous garments wyde.

Cease of your othes, cease of your great ſwering  
Cease of your pompe, cease of your vaine glozy  
Cease of your hate, cease of your blaſpheming  
Cease of your malpce, cease of your enuy  
Cease of your wꝛath, cease of your lechery  
Cease of your fraude, cease of your deception  
Cease of your toungeſ, making detraction.

Flæ ſaynt falſhod, ſyckell ſowle and fell  
Flæ fatall flatterers, full of fayzenelle  
Flæ ſayze ſayning, ſables of fauell  
Flæ folkes ſelowſhip, frequenting fallſeneſſe  
Flæ frantike facers, fullylled of frowardneſſe  
Flæ ſowles ſalaces, flæ ſonde ſattaspes  
Flæ from freſh ſables, ſayning flatterpes.

Thus endeth the hozne.



The Shepheardes Kalender.

To knowe the fortunes and destenies of man bozne vnder the xii. signes  
after Ptholomeus prince of Astronomy. Cap. lii.

Prince of Astronomy Ptholomeus.



**T**O knowe vnder what planet a man or a woman is bozne, it is needefull  
to wyt that there is vii. planettes on the skye, that is to say, Sol, Ve-  
nus, Mars, Mercurius, Jupiter, Luna, and Saturnus. Of the seven  
planets, is named the seven dayes of the weeke, for euerye daye hath  
hys



## The Sheeheardes Kalender.

his name of the planet reigning in the beginning of it. The auncent Phylosophers sayth that Sol domineth the Sonday, the cause is (they say) for the sonne among other planets is most worthy, wherefore it taketh the worthiest day that is Sonday. Luna domineth the fyrst houre of Monday. Mars the first houre of Tuesday. Mercurius of Wednesday. Jupiter for Thursday. Venus for Friday, and Saturnus for Saturday. The day natural hath xiiii houers, and euery houre reigneth a planet.

¶ It is to be noted that when a man will begin to reckon at Sonday, he must reckon thus, Sol, Venus, Mercurius, Luna, Saturnus, Jupiter, Mars.

¶ And when the number is sayled, he must beginne at the houre that he wold know what planet raigneth. The Monday he ought to beginne at Luna, the Tuesday at Mars, the Wednesday at Mercurie, the Thursday at Jupiter, the Friday at Venus, the Saturday at Saturnus. And euer when the numbers of the planets is sayled he must beginne by order as it is aforesayd.

¶ Also it is to be noted that the Grekes beginneth theyr daye in the morning. The Jewes at noone. And the Christen men at midnight, and there we ought to beginne to reckon. For at one of the clocke on Sunday in the morning reigneth Sol, at two reigneth Venus, at thre reigneth Mercurius, at foure reigneth Luna, at siue Saturnus, at sixe Jupiter, at seuen Mars, and at eight begyn againe at Sol, at nineth at Venus, at ten Mercurie, and consequently of the other by order in order in euery houre.

¶ When a childe is borne, it is to be knowne at what houre, and if it be in the beginning of the houre, in the middes, at the ende. If it be in the beginning he shall holde of the same planet and of the other afoze. If it be in the myddes, it shall holde of that onely. If it be borne in the ende it shall holde of the same, & of that that commeth next after, but neuerthelesse the planet that it is borne vnder ne shall not dominie other, & that of the day shall be aboue it, which is the cause that a childe holdeth of diuers planets, and hath diuers conditions.

¶ He that is borne vnder Sol shall be prudent and wise, a great speaker, & that which he prayseth hee holdeth vertuous in himselfe. Who that is borne vnder Venus is looued of euery man, good to Godwarde & regular. Who that is borne vnder Mercurie is well hearded, subtil, milde, veritable, & is not most prudent. Who that is borne vnder Luna hath an hye forehead, ruddy, merry visage, shamefast, and religious. Who that is borne vnder Saturne is hardy curteyle of lpying, and is not auaricious. Who that is borne vnder Jupiter is hardy, sayre visage and ruddy, chaste and vagabonde.

¶ Who that is borne vnder Mars is a great speaker, a liar, a theefe, a deceiuer bygge, and of red colour.

¶ They that will know of this moze evidently, let them turne to the properties of the seauen Planets afoze rehearsed.

¶ A prologue of the Authour vpon the twelue signes. Cap. liii.

Con.

The Shepardenes Kalender.



**C**onsidering the course of the Celestiall bodies, and the  
 puissance of the high God Omnipotent, the which hath made  
 the Sunne to shine vpon the good & euill, that governeth  
 all thinges contained in the firmament, and on the earth  
 haue taken on me for to endite this litle treatise, for to in-  
 struct and endoctrine the people not lettered. First, to  
 knowe God their maker. Secondly, to gouerne their bodies, and eschue  
 infirmities. And thirdly, to knowe the course of the firmament, and of the  
 celestiall

celestiall bodie contained in it, with the disposition of the vii. Planettes. But who that will knowe his properties, ought first to knowe the Mo-  
neth that he was bozne in, and the signe that the Sune was in the same  
Daie, I will not say that such things shalbe, but that the signes haue such  
properties, and is the will of God. After Poets and Astronomers Aries  
is the first signe that sheweth the fortunes of men and women, as saith

*Ptolomeus.*

¶ The first signe of Aries.



**H** finde that he which is bozne in the signe  
of Aries, fro midd March to midd April,  
shalbe of good wit, and shal neither be rich  
ne pooze, he shal haue damage by his neighbours,  
he shall haue power ouer dead folkes goodes, he  
shall bee soone angrie, and soone appeased, he shal  
haue diuers fortunes and discordes, he wil desire  
doctrine, and haunt eloquent people, and shall be  
expert in many degrees, he shalbe a lyer and vn-  
stedfast of courage, and will take the vengeance on his enemies, and he  
shalbe better disposed in youth in al things, then in age, vnto xxxiii. yeare  
he shalbe a fornicatour, and shalbe wedded at xxv. yere, and if he be not he  
shall not bee chaste, he shalbe a mediatour for some of his friendes, and wil  
gladly be busie in the needes of other, he shalbe awaited to be damaged, he  
shall haue a signe in the shoulder, in his head, & in his bodie, yet he shall be  
rich by the deathes of other: his first sonne shall not liue long, he shalbee in  
daunger of fower footed beastes, hee shall haue greates sickenelle at xxiii.  
yeare, and if he escape, he shall liue lxxv. yeare after Nature.

The woman that is bozne in this time shalbe irefull, and suffer great  
wronges from day to day, she will gladly make leasinges, and shall leese  
her husband and recover a better, she shalbe sicke at five yeare of age, and  
at xxv. she shalbee in great daunger of death, and if she escape she shalbee  
in doubt till xliii. yere, and shall suffer great paine of the head. The daies  
of Sol and Mars to them shalbee right good, and the daies of *Iupiter* shalbee  
contrarie to them, and aswell the men as the women shalbe semblable to  
the Sheepe, that euery yeare leese his fleese of wooll, and within short  
space recouereth it againe.

¶ Of the signe of Taurus.



**H** that is bozne in the Signe of *Taurus*, fro  
midd April till midd May, shalbee strong,  
hardie, and full of strife, delicious, and shall  
possesse gooddes giuen to him by other men: that  
he would haue done shalbee incontinent, and will  
enforce to himselfe to finish it, In his youth he wil  
despise

The Sheeheardes Kalender.

dispye every person, and shall be trefull, he shall goe pilgrynages and will leaue his frendes and liue among straungers, he shall be put in offices, and shall exercise them well, and shall be riche by women, he shall be thankelesse, and come to good estate, he will take vengeaunce on his enemies, he shall be bitten of a dogge, and shall experiment many paines by women, and shall be in perill at xxiii. yere, he shall be in perill of water, and shall be greued by sicknesse, and benym at xiii. yere, and at xxx. yere he shall be abundant in riches, and shall rise to great dignitie, and shall liue lxxv. yere, and thre monthes after nature, and shall see his fortune forrofull.

The woman that is borne in this time shall be effectuell, labouring and a great lper, and shall suffer much shame, she shall reioyce in the goodes of her frendes, that which she conceiue in her minde shall come to effect, and shall haue the best party, she shall haue many husbands and many children, she shall be in her best estate at xvi. yere & she shall haue a signe in the mid- des of her body, she shall be sickely, and if she escape she shall liue lxxvi. yere after nature. She ought to beare ringes and precious stonies vpon her. The daies of Iupiter and of Luna beene right good for them, and the daies of Mars contrarie. As well the man as the woman may be likned to the bull that laboureth the land and when the seede is sowne he hath but the strawe for his parte, They shall keepe well their owne, and it shall not profit to them ne to other, and shall be reputed unkinde.

Of the signe of Gemini.



The man that is borne in the signe of Gemini from midde Maye to midde Iune, shall haue many woundes, and he shall be fathe and mercifull, he shall leade an open and a reasonable life, he shall receiue much money, hee will goe in vnknewen places, & doo many pilgrynages, he wil praise him selfe, and will not bide in the place of his natiuitye he shall be wise and neglige in hys workes, hee

shall come to riches vnto. xxvi. yere, his first wife shall not lye long, but he shall marry straunge women, hee shall be late married, hee shall be bitten of a dog, & shall haue a marke of Iron or of fyre, hee shall be tormented in water & shall passe the sea, & shall liue and hundred yere, and x. monthes after nature

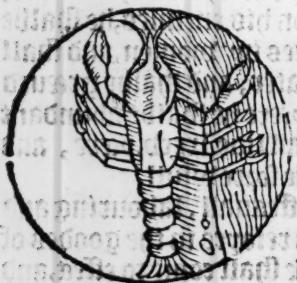
The woman then borne shall come to honour, and set forwarde with the goddes of other, & she shall be agreued of a falsse crime, she ought to be wedded at, xliii. yere if she shall be chaste and eschewe, all perill, and shall lye lxx. yere after nature, and shall honour God. The dayes of Mercurie and Soll to them beene right good, the daies of Luna & Venus haue to them contrary, and as wel the man as the woman shall augment and assemble the goodes



The Sheeheardes Kalender.

of their succellours, but skantly shal they vñe theire owne goodes, they shal be so auaricious.

Of the signe of Cancer.



**N**Ext after, hee that is borne vnder the signe of Cancer from mid Iune to mid Iuly shalbe very auaricious, & of regal stature, he wil loue womē, he shalbe mery, humble, good, wise, & well renowned, hee shal haue domage by enuie, hee shal haue the money of other in his guiding, he shalbe a conductour of other folkes thinges, he shal haue strife and discord among his neighbours and will aueng him on his enemy, by his arrogancie many shal mocke him, hee shal haue ostent great feare on the water, he wil kepe his corage secretly in him selfe, & shal suffer dolour of the wombe, he shal finde hidden money, and labour sore for his wife he shal see his perill in a certaine yere, the which shalbe known of God, his fauour shal decrease, at xxxiii. yere he shal passe the sea, and shal lue lxx yere after nature, and fortune shalbe agreeable to him.

**A**The woman that shalbe borne in this time shalbe furious, incontinent angry and soone appeased, she is nimble, scrutable, wise, ioyous, and shal suffer many perilles, if any person do her any seruice, she wil recompence them wel, she shalbe labouringe and take great paine vnto xxx. yere, and then she shal haue rest, she shal haue many sonnes, she must be wedded at. xiiii. yere: honours and gistes shal followe her, she shal haue woundes and be hole thereof, and shal haue perill of waters, and shalbe hurte in a secrete place, she shalbe bitten of a dogge, and shal lue lxx yere after nature. The dayes of Iupiter, Venus and Luna, to them becom right good, and the dayes of Mars right euill, & as well the man as the woman shal haue good fortunes and victorie ouer their enimies.

Of the signe of Leo.



**A**s we reade he that is borne vnder the signe of Leo, from midde Iuly to midde Auguste, shal be sayne and hardy, he shal speake openly and shal be mercifull, he shal wepe with the wepers, and shalbe arrogant in wordes, he shal haue a perill in certaine time, and at xxx. yere he shalbe awaited to be damaged, but he shal eschewe that perill, his benefites shal be in great, hee shal be honoured of good folke, & obtaine his enterpryse, he shal haue goods by tēporal seruices, he shal

he shalbe in grate to theues, & shalbe great & puissant, he shal haue charge of the cominontie, and as much as he leseth he shal win, hee shal come to dignity and shalbe amiable, he shal take fortune of thre wiues, he will goe often on pilgimages and suffer paine of the sight, hee shal fall from hie, and he fearefull of water, he shal finde hidde money, at viii. yere of age he shal be sicke, also he shalbe in perill and doubt of some great Lord, and at xxxvi. yere he shalbe bitten of a dogge, and be hole with great payne, and shal liue lxxxi. yere after nature.

¶ The woman that shalbe borne in this time shalbe a great lye, faire, well spoken, mercifull, pleasant, and may not suffer ne see men wepe, she shal be meeke, her first husbände shal not lyue longe, she shal haue paine in her stomake she shalbe awaited of her neighbours, at xvii. yere, and liue to great riches, she shal haue children of thre men, she shalbe amiable, and haue the bluddy fixe, and shalbe bitten of a dogge, she shal fall from hie, and liue lxxvii. yere after nature. The daies of Mercury, Sol, and Mars, to them be right good, the daies of Saturne boene contrary: and as wel the man as the woman shalbe hardy great quarrellers and mercifull.

Of the signe of Virgo.



¶ Of the signe of Virgo. If synde that he which is borne fro mid August to mid September shal gladlye comitend his wife, he shalbe a great householder, ingenious: he shalbe solypitous to his worke, he shalbe shamesast and of great courage, & al that he seeth he shal couet, in his vnderstanding he will be soone angrie and surmounte his enemies

Scarsely shal he be a while with his fyrst wife, he shalbe fortunate at xxxi. yere, he wil not hide that, that he hath, and shalbe in perill of water, he shal haue a wound with iron, and shal liue lxx. yere after nature.

¶ The woman then borne shalbe shamesast, ingenious, and will take paine and ought to be wed at xxii. yere she shal not be long with her first husband Her second husband shalbe of longe lyfe, & shal haue much good by another woman, she shal fall from hie, her life shalbe in perill and shal die shortlye, she shal suffer dolour at x. yere, if she escape those dolours, she shal lyue lxx. yere after nature, she shal bringe forth vertuous fruit, and euery thing shal fauour her, she shal reioyce, in diuers fortunes. The dayes of Mercury and of Sol, shalbe right good for them, and the daies of Mars shal be contraray. And as wel the man as woman shal suffer many temptations, so that with great paine they may resist them, they shal delighte to liue in chastitie, but they shal suffer much, where so euer it be.

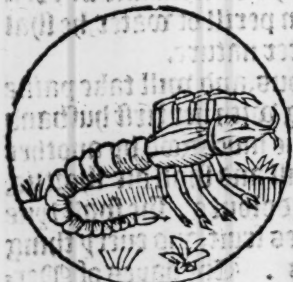
¶ Of the signe of Lybra.



Among planettes Lybra ought to be remembered, for he that is borne from mid September to mydde October, shal be right mightily praised and honored in the seruice of Captaines he shall goe in vnknowe places, and shal get in straung lands, he shal keepe wel his owne, if he make not releuacion by drinke he wil not keepe his promise, he shal be enused by siluer and other goodes, he shal be married, and goe from his wife, he shal speake quickly & shal haue no domage among his neighbours, he shall haue vnder his might the goodes of deade folke, and shal haue some signe in his members. Oren, horse and other beastes shal be giuen to him, he shall haue domage and iniurie, he shal be entyched by women, and experyment euill fortunes, many shall aske counsaile of him. He shall liue lx. yere after nature.

¶ The woman that is borne in this time shal be ampyable and of great courage, she will announce the death of her enemyes, and shall go in places vnknewen, she shall be debonayze and mercy, reioyce by her husbande, if she be not wedded at xiii. yere she shal not be chaste, and shal haue no sonnes by her first husband, she shal goe many pilgimages, after xxx. yere she shall prosper better and haue great honor and praise, then after she shal be grauously sicke, and shall be brynt in the fete about, xii. yere of age, and shall liue. lx. yere after nature. The dates of Venus and of Luna for the same right good and the dates of Mercury contrary. And as wel the man as the woman shal be in doubt vnto the death, and there is doubte in the ende.

¶ Of the signe of Scorpio.



¶ Reade that he which is borne in the signe of Scorpius, from mid October to mydde Nouember shall haue good fortune, he shal be a great fornicatour, the firste wife that he shall haue in marriage shal become to religious, he wil seeue gladly to Images, he shal suffer paine in his priuy members at the age of xv yere, he shal be hardy as a Lyon, and amiable of fountne, many faultes shall be giuen to him, he shall be a great goer in vyltynge diuers countries, for to know the customes and statutes of many Citties, and shal haue vitorie ouer all his enemyes, they may not hynder him in no manner wyse, he shall haue money by his wife, and shall suffer diuers dolours of the



the stomake, he shalbe mery & loue the company of mery folke. In his right shoulde shalbe a signe, by swete words and adulations, he shalbe deceiued he will often say one & doo another, he shall haue a wound with iron, he shal be bitten of a dogge or of some other beast, he shalbe in doubt & haue dyuers enemies at the age of xxxiii. yere, and if he escape he shall lyue lxxiiii. yere after nature.

¶ The woman that shalbe borne in this time shalbe amiable and faire, and shall not be long with her first husbände, and after she shal enioy with another by her good and true seruice, she shall haue honour & victoꝝ of her enemies, she shal suffer paine in the stomake she shalbe wise, & haue wounds in her shoulde, she ought to feare her later daies, which shalbe doubtful by venini and she shal liue lxx. yere after nature. The daies of Mars and of Saturne to them beene right greable, and þ daies of Jupiter to the beene contrary they shalbe swete of word and pricking with their taile, and wil mure more detracting other, and say other wise then would be sayd by.

¶ Of the signe of Sagittarius.



¶ Ought to know, þ he with is borne vnder Sagittarius, fro mid Nouēber to mid Decēber, shall haue good effect and shal haue mercy of euery man the which he seeth, he shal obtene & haue

by releuaciō, he shal go far to desert places vnkno-  
en & dangerous, & shal retorne with great gaines,  
he shall see his fortune encrease from day to day, he  
will not hide that that he hath, he shall haue some

signes in his hands or fete, he shalbe feareful, at xxi. yere he shal haue some perill, he shall passe the sea to his lucre, & shall liue lxxii. yere & viii. monethes after nature.

¶ The woman that is borne in this time shall loue to labour she shal haue diuers thoughts for strang strifes, and may not see one weepe, she shall haue victoꝝ ouer her enemies she shall spende much syluer by euill company, she shalbe called mother of sons, and shall suffer many euils, she shal take great paine, to the ende that she may haue goodes of her kinsmen. She ought to be married at xiii. yere, and she shal haue paine in her eyen at xiiii. yere, & shal haue by enuy at xvi. yere ioy, she shall suffer dolour by enuy, & shalbe seperate from ioy, and shal liue lxxii. yere after nature. The daies of Venus and Luna bin right good, the daies of Mars and Saturne bin euill, & as wel the man as the woman shalbe inconstant and vnstable in doeds, they shalbe of good conscience and mercifull, better to straungers then to them selues, & they will loue God.



### Of the signe of Capricornus.



**H**E the which is borne vnder Capricornus, frō midde December to midde January shall be iracundious, a fornicatour, a lyer, and shalbe alwaies labouring, & shalbe nourished with strāg thinges, he shall haue many crimes and noyses, he shalbe a gouernour of beasts with foure feet, he shal not be longe with his wife, he shall suffer much sorowe and heuinesse in his youth, he shall leaue many goods and riches, he shall haue a great perill, at xvi. yere shalbe of a great courage, he shall haunt honest people & shall bee riche by women, and shalbe conductour of maidens, his brethren wil make diuers espynges vppon him, and he shal lyue lxx. yere and foure monthes after nature.

¶ The woman that is borne in this time shalbe honest and feareful, she shal surmount her enemies, and haue children of thre men, she will do many pilgrimages in her youth, & after haue great wit, she shall haue great goodes, she shal haue paine in her eyen, and shalbe in her best estate at xxx. yere, and shall liue lxx. yere and foure monthes after nature. The dayes of Saturne and of Mars to them beēne good, the daies of Sol beēne contrary. And both man and woman shalbe reasonable and enufous.

### Of the signe of Aquarius.



**T**He man that is borne vnder the signe of Aquarius, from midde January vnto midde february shalbe louely & iresfull, he wil not beleue in vain he shal haue siluer, at xxiiii. yere he shalbe in estate he shall win where he goeth, or he shalbe sore sick & shalbe hurt with iron he shal haue feare on the water and afterward shal haue good fortune, and shall goe into diuers straunge countreyes.

¶ The woman that is borne in this time shalbe delicious, & haue many noyses for her children, she shalbe in great peril, at the age of xxiiii. yere she shalbe in felicitie, she shal haue domage by beasts with foure feete, she shall liue lxxvii. yere after nature. The daies of Venus and of Luna be right good for them, the daies of Mars and Saturne bin contrary: and both the man and the woman shalbe resonable, and they shall not be ouer riche.

### Of the signe of Pisces.



**H**e that is borne vnder the sygne of Pisces, from midde february to mid March shalbe a great goer, a fornicatour, a mocker, and shalbe couetous, he will say one & doo an other, he shall finde money, he wil trust in his sapience and shal haue good fortune, he shalbe a defender of Ouphelyns, and widowes, he shall be fearefull on water, he shall passe soone al his aduersities, and shall liue lxxiii. yere & v. monthes after nature.

**T**he woman that is borne in this time shalbe delicious, familer in iests pleasaunt of courage, feruent, and shall haue sycknesse in her eyen, and shall be sorowful by shame. Her husbände will leaue her, and she shal haue much paine with straingers, she shal not haue her own, she shall haue paine in her stomake, & she shall liue lxxvii. yere after nature. The dayes of Mars and of Saturne to them beene, contrary, and both the man & the woman shal lyue faithfully.

Thus endeth the natiuities of men and women after the xii. signes.

Here after foloweth the x. Christen nations. Capitulo. lliii.



**P**reted in this little treatise to speke of diuers Christe nations & which be deuised in x. of & which I wil declare as I haue found writte in & latin tong, & will redige it to our English maternal as Shepheards speaketh in the felds, after the capacity of mine vnder:

The Shepheards Kalendar.

Understanding. And if in so doing I haue erred, I require all other Shepheards for to excuse my youth and to amende where as I haue made default And whereas I haue sayled, I submit mee vnto amendement: for against amendes no man may be.

The first nation is of Latynes.

**I**n the nation of Latynes, for the superiours is the Emperour, & many kinges. That is to witte the most Christen & redoubted king of England & of Fraunce, with many noble Dukes, Erles, Vicountes, Barons and knightes, and is the nation most resplendishinge of all other in honour, force and chyuale. In the nation of Spaine beene the Kinges of Castyle, of Aragon of Portingale of Nauarre, and other Lordes. In the nation of Italye is the king of Cicile, & the kinge of Naples, and many other Lordes as of Venice, Florence, and Geane. In Almayne besyde the Emperour is diuers Kinges, as of Scotlande, Hungary, Boheme, Poloneye, Ayle, Fryse, Buille, Hoznegy, Almayne and Croacy, and many other Lorde Shippes that beene vnder the obedience of the Catholike Church.

The second nation is of Grekes.

**H**orace complaineth speaking of this nation of Grece, for the vexation that it hath had in times past. The Grekes haue the Patriarke of Constantinople, Archbishops & a bottre to the spiritalty, and to the temporalty Emperours, Dukes, and Erles. They be now but of smal number for Agariens and Turkes haue taken the greatest part of Grece, the which parte obeyeth not the catholike Church for their errour. They beene condemned by the Church for that they say. Spiritus Sanctus non procedit a filio.

The third nation is of Armenyans.

**R**eadeth that the nation of Armenians is nighe Antioche, they vse al one language in the diuine service and in holy scripture, as who should singe English in the Church, and bothe the men and women vnderstand all. They haue theyr primate, which they call Catholike, to whom they obey as to the king in great deuotion and reuerence. They faste the Lente and eate no sylke, and they drinke no wine, and eate fleshe on the Saturday.

The fourth nation is of Georgians.

This

The Sheeheardes Kalender.

**T**his nation is called Georgies of S. George of who they beate the Image in battaile, and he is their Patron. They byn in the parties Oriental & bin strong and delicious, halfe Persians & halfe Assirrians, & they speake foule & foolish language, & make their sacramentes as the Grekes. The prestes haue their crownes rounde realed on their heades, and the clarkes haue their square. When they goe to the holy Sepulcher they pay no tribute to the Sarazyns they enter into Ierusalem their standerdes, displaid for the Sarazins feareth them, the women vse armors as the men. When they write to the Sowdan incontinent that which they demaunde is graunted them.

The fyfte nation is of Assuriens.

**S**inde also by writing, that the nation of Suriens hath taken the name of a city named Sur, which is the most eminent, & most vpholden among all other cities & townes of the countrey of Surrey. These people for their vulgate & common speech speaketh language Sarazyns. They holy scriptures, diuinities, & offices of the seruice in the Greke. They haue the bishops, & keepe constitutions of the Grekes & obey them in all things. They sacrifice with reised bread, & haue opinions of the Grekes as the Latines. There be some Christian men in the holy lande that ensueth them, & byn called Samaritans, which were conuerted in the time of the Apostles, but they be not perfite Christian men.

The syxt nation is of Mozorabiens.

**S**ometime were wont to bee a nation of people in the countrey of Affrick & Spaine called Mozorabiens, but now they beare but few. They be called Mozorabiens, for that in many things they helde the vse in Christian men being in Aaby they vse the language of Latin in the diuine offices & sacred things, & obey to the Church & to the Prelates of the Latines. They confesse them in the language Azymonien or in latin. They bin differet to the latines, for in their diuine offices they haue the houres so longe. And for the day is deuided thirrit houres of night and day, so many offices, houres, Psalmes, and all other Orizons haue they along, the which they say not after the custome of Latines, for that that the Latines say in the beginninge, they say in the ende, or in the middes. Some deuoutly the holy sacraments in vii partes and other in ii. This is a right deuoute nation, they conioyne no persons by marriage, but if they be borne in their owne countrey and land, the strangers bee not receiued in marriage. And when a man leese his wyfe by death, he will neuer be wedded agayne, but lyue in chastite. The cause of so great



so great diuersity among Christian men, was for that in time past the christen were let and not constrained to celebrat council general. for this cause there arose diuers heretikes in many partes. For there was none that might remedie it.

¶ The seuenth nation is of Prestre Johns lande in Indie.



Then is y<sup>e</sup> land of Indie wherof Prestre John is. for his might is so great that it exceedeth al christendom. This Prestre John hath vnder him, lxx. kings, the which do to him obeisaunce and homage, & when he rideth about his countrey he maketh to be borne afoze him a Crosse of wood. And when he wil go to battaile he maketh two to be borne before him, one of gold, & the other of precious stones, & in that land is the body of saint Thomas the Apostle buried in a Tombe of stone, and one of his hands is out of the tombe, and that hand currie

boddy may see that goeth thether.

¶ The eight nation is of Iacobites.



Following after the nation of Iacobites, the which beene named so James the disciple of Alexander the Patriarcke. These Iacobites haue taken and occupied a great parte of Asia, in the parties Occidentall, and the land of Hambré that is in Egypt, and the Land of Ethiopians vnto Indie, with moe then xx. Realmes. The children of that Countrey beene circumsyed and baptised with an hostte prou, for they haue printed the Charecter of the Crosse on theyr forheades, and on other partes of the body, as on the armes and the brest, they shew them onely to God and not to the prestes. In this prouince the Indians, and Agarenziens say that Iesu Christ hath only but the nature diuine. Some among them speaketh the language of Caldée and Araby, and diuers other that speaketh other languages, after the diuersities of nations. They were condemned at the councill of Calcedony.

¶ The ninth nation is of Nestorziens.

The Sheeheardes Kalender.

**O**f Melcozianus that was of Constantinople, hath bene made this name Melcoziens. These Melcoziens putteth in Iesu Christ two persons, one diuine, and another humaine, and they denie our Lady to be the mother of God, but they say well Iesu to be man, they speake the language of Caldee, and sacrifice the body of Iesu Christe with rayled bread. They inhabite in Cartarpe and in great Inde, they be in great number, their countrey containeth almost as much as Almaigne and Italy.

¶ The tenth nation of Dozoniens.

**R**obuste is the nation of Dozonpens, called of an heretyke of Dozone. They put in Iesu Christe (one vnderstandyng and one will) they inhabite in Liby in the prouince of Fenice, and be a great number, they vse specially bowes & arrowes, and they haue belles. Their Byshoppes haue ringes Myters, & Crolles as the Lattynes: they vse the letter of Caldee in their diuine scriptures, & in their vulgare spech they vse the letter of Araby. They haue bene vnder the obedience and lordshyp of the most holy and sacred Church Romayne: they: Patriarke was at the general counsell of saynt John de Latran, celebrate at Rome vnder Pope Innocent the thirde, but sythen then they be retourned. They were fyrst condemned at the counsel of Constantinople, and sithen haue retourned to the obedience of the Romaine Church, and yet returned againe to their false and euil opinion wherein they perseuer.

¶ Here beginneth a fewe prouerbes.

Capitulo. lb.



**T**hese prouerbes be good to marke,  
The which foloweth in this booke:  
Be thou neuer so great a clarke,  
Disdaine not on them to looke.

The fyrst is, man be content,  
As God hath sent thee in degre:  
Eche man may not haue land and rent,  
It were not conuenient so to be.

If thou haue not worldly goddes at will,  
Therefore care nothinge, by the rede of me:  
Do well, and Gods Commaundement fulfill,  
For euery man may not a golde smith be.

The Shepheardes Kalender.



He that hath not a penny in his purse,  
If he the right way of Gods lawe holde:  
He shall come to heauen as sone I wusse,  
As a king, that weareth on a gowne of golde

Also there is of men, full many a scoze,  
And eche of them, dooth keepe well his wif:  
Which neuer had a noble in scoze,  
And yet they liue a full merry life.

And also another, forget it nat,  
Keepe your owne home as dooth a mouse:  
For I tell you, the deuil is a wily cat,  
He wil speye you in another mans house.

And in especiall God to please,  
Besyre thou neuer, none other mans thinge:  
Remember that many fingers is well at ease,  
That neuer ware on, no gay golde ringe.

And this I tell you, for good and all,  
Remember it you that be wise:  
That man or woman hath a great fall,  
The which flyde downe and doo neuer rise,

And one also forget not behinde,  
That man or woman is likely good to be:  
That banissheth malyce out of their minde,  
And slepeth euery night in charitie.

I reade you worke by good counsell,  
For that man is worthy to haue care:  
That hath twise fall into a well,  
And yet the thirde time can not beware.

Say that a fryer tolde you this,  
He is wise that dooth forsake synne:  
Then may we come to heauen blisse,  
God gíue vs grace, that place to winne.



FINIS.



Ye Clearkes famous and eloquent,  
Cunning is caught by reading and exercise,  
Of noble matters full excellent,  
And remembereth what Salomon saith the wise,  
That praiseth businesse, and idlenesse doth dispise:

And saith, he that many booke doth reade and see,  
He is full likely wisdom haue shall hee.

Remember Clearkes daie woe their diligence,  
Into our corrupt speech matters to translate,  
Yet betweene French and English is great difference,  
Their langing in reading is dour and delicate,  
In their mother tongue, they be so fortunate,  
They haue the Bible and the Apocalypse of diuinitie,  
With other noble booke that now in English be.

And remember readers, where euer ye go,  
That Honey is sweete, but cunning is swetter,  
Caton the great Clarke, sometimes saied so,  
How goide is good, and learning much better,  
Yet many full good be, that neuer knewe letter.  
And yet vertuous, none can be of lining,  
But first of Priestes and Clearkes, they must haue leare





Wherefore with patience I you all deure,  
Beware of the rising of false heresie:  
Let every perfect faith set your hearts a fire,  
And the chaffe from the corne cleane out to trie,  
They that beleueth amisse, be worthis to die.  
And he is the greatest foole in this world iwis:  
That thinketh no mans wit so good as his.



Thus endeth the Shepchardes Kalendere,  
Drawne into English to Gods reuerence:  
And for profite and pleasure shall Clearkes to chere,  
Plainly shewed to their intelligence,  
Our is done, now readers do your diligence.  
And remember that the Printer saith to you this,  
He that liueth well may not die amis.

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